The Leader Of The Women Of The Worlds

# Lady Fatima Zahra (sa)

Somayeh Zomorodi Rad

*Dedicated to*

*The leader of the women of the worlds*

*Lady Fatima Zahra (sa)*

*And*

*To my mother and the sea of her kindness*

*To my Father and his supports*

*And*

*To my husband and his great soul*

In The Name of God

the most Compassionate

and the most Merciful

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By:

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# Introduction

History in itself, has given rise to great ladies having high qualities. The noble Quran has also remembered them in names and lives in a pious way. In spite of this, there is no doubt that the values and virtues of no lady can be equal to the status of the distinguished daughter of the Prophet Muhammad (saw).

From Hajar to Fatima Zahra (sa), we have witnessed the growth and evolution in the personalities of the pious ladies, in such a way that Lady Fatima Zahra (sa) is found to be the most perfect in all her values and morals. She has traced an incomparable picture of piety and abstinence, worship and servitude, decency and chastity, knowledge and eloquence and defense of the truth and Wilayah that became a unique ideal for human race. An ideal that enlightened the world and became an inspiration for individual and social life, not only in her time, but forever.

What a great and esteemed Lady, that the Noble Quran and the Holy Prophet (saw) as well as the infallible Imams have attested her grandeur and greatness.

Fatima Zahra (sa) is a Lady who is the bearer of piety and is introduced as one of the infallible Ahlul Bayt (as) in the words of Quran. She is the leader of the women of the world as narrated by the Prophet (saw) and is the source of Kawthar (bounties in abundance) as the progeny of the Prophet (saw) is from her. Pleasing her, pleases God and the Prophet (saw), and whose anger and wrath is the reason of God and the Prophet`s (saw) anger. She is such an outstanding and meritorious Lady that the Promised Savior (Imam Mahdi [as]) has said, "There is a role model in daughter of the Prophet (saw) for me."

The honorable position of her father and mother is not hidden from anyone. "The father of Fatima (sa) is the master of the creation and the chief of mankind who had opened the horizons of intellect and light, and established

the civilization that had saved man from the abysses of sins and superstitions that he had sunk in. Her father was a treasure from the treasures of Allah and a gift from Him for His people to teach them the Book and wisdom, though they were, before him, ignorant and in manifest error.

It was her father who had changed the history of man, where the weak were easy targets for the strong, girls were buried alive, and idols were worshipped instead of the One and Only Creator; into a refined life where all people were equal, where there was no preference for man to woman, and where reason ruled over man instead of superstitions. It was her father who had freed man from ignorance, bad habits, and poverty.

It was enough for Fatima (sa) that she was the daughter of the messenger of Allah, His beloved, and His last prophet, and it was enough for Fatima (sa) that she was the most beloved, and the closest to her father from amongst all his children and from amongst all people.

The mother of Fatima (sa) was Khadijah bint Khuwaylid who was called as -the chief of the women of Quraysh in the pre-Islamic era, and -the Mother of the Believers in Islam. She was from a noble, honored, glorious house. She met with the Prophet (saw) in Qusay who was the fourth grandfather of the Prophet (saw) and the third grandfather of her, and this lineage ended at Prophet Abraham (as). No woman from Quraysh was like her in her elevated position and lofty rank. She was the first spark in the great Islamic Revolution that spread light everywhere and destroyed the forts of atheism and polytheism.

Prophet (saw) and the third grandfather of her, and this lineage ended at Prophet Abraham (as). No woman from Quraysh was like her in her elevated position and lofty rank. She was the first spark in the great Islamic Revolution that spread light everywhere and destroyed the forts of atheism and polytheism.

Khadijah, the Mother of the Believers, stood with the Prophet (saw) supporting and assisting him in bearing the severest harms and persecution he received from Quraysh.

Ibn Isaaq said, "Whenever the messenger of Allah heard something that he hated (from the people of Quraysh) and accusing him of lying, Allah relieved him through Khadijah. When he came back to her, she encouraged and comforted him. She believed him and made the troubles of people easy to him.

She did so until she joined her Lord."[1]

Lady Khadijah offered her great wealth to support Islam. She spent all what she had to support the Islamic mission. When Quraysh confined the Prophet (saw) and the Hashemites in Shi'b Abi Talib and imposed a severe economic blockade on them, Khadijah supplied them with all their needs throughout the period of the blockade which was more than two years.

Lady Khadijah offered to Islam all her wealth until she became poor and had no mat to sit on.

For the lofty position Khadijah had near Allah, Allah had endowed her with a house in the highest level of Paradise. It would be one of the high palaces that Allah had prepared for the good believing men and good believing women. It is related that the Prophet (saw) had said, 'I have been ordered to bring good news of a house of reeds in the Paradise for Khadijah. There will be neither clamor nor pains in it.'"[2]

Therefore, Lady Fatima Zahra (sa) was brought up in the lap of the most prominent and admirable individuals. And became a global role model in various aspects. The symbol of a 'daughter' towards her father, the symbol of a wife towards her husband, the symbol of a 'mother' towards her children, and the symbol of a resistant woman towards her time and the fate of her society.

"In the expression of all of the amazing aspects of the great spirit of Fatima (sa), that which causes the most wonder in me, is this that Fatima is the traveling companion, steps in the same steps, flies together with the great spirit of Ali,..."[3]

I would like to quote some words of *Dr. Shariati* from his worthy book *"Fatima is Fatima"*.

"I wished to say, 'Fatima is the daughter of the great Khadijah.' I sensed it is not Fatima. I wished to say, 'Fatima is the daughter of Muhammad (saw) I sensed it is not Fatima. I wished to say, 'Fatima is the wife of Ali (as) I sensed it is not Fatima. I wished to say, 'Fatima is the mother of Hasan and Husayn.' I sensed it is not

1. Al-Isabah, vol.4 p.273; al-Istee'ab, vol.6 p.275.
2. Musnad of Ahmad bin Hanbal, vol.3 p.197; Sahih al-Bukhari, vol.5 p.48.
3. Fatima Is Fatima Ali Shariati

not Fatima. I wished to say, 'Fatima is the wife of Ali (as) I sensed it is not Fatima. I wished to say, 'Fatima is the mother of Hasan and Husayn.' I sensed it is not Fatima. I wished to say, 'Fatima is the mother of Zaynab. I still sensed it is not Fatima. No, these are all true and none of them are Fatima. Fatima is Fatima."

I have divided the book into five chapters, the first chapter is devoted to the brief biography of Lady Fatima Zahra (sa) based on Shia and Sunni sources, I was careful to use authentic traditions and narrations and organized it in such a way that seems you are reading a consecutive narrative. The second chapter is devoted to the virtues of Lady Fatima Zahra (sa) from the Holy Quran and the traditions of the Prophet (saw), also based on Shia and Sunni sources. In chapter three, Lady Fatima Zahra`s (sa) narrations and sermons has been mentioned. In chapter four, I have collected several poems about Lady Fatima Zahra (sa) by great Muslim poets. And the last chapter is devoted to the supplications and prayers of Lady Fatima Zahra (sa).

I am grateful to the many people who have helped and encouraged me in this study. I would like to thank my husband Yaser, the most, as this book would not have been possible without his great support as he assisted me all the way.
Special thanks are also to my parents and sisters who encouraged me from the beginning till the end; and my little angels Muhammad Mahdi, Fatima Zahra and Fatima Narjes who enlighten my life every day and are patiently beside me.
I would also like to thank my professors, friends and students. I pray for a great reward for them from Lady Fatima Zahra (saw).
At the end, I would like to dedicate all my love and respect to my best friend, Fadoua Rhalmi, a sister who is the merit of my life.
I pray and hope that on the Day of Judgment, Fatima Zahra (sa) will hold my hand and intercede and save me.

**Oh Allah, send blessings on Fatima (sa) and her father, her husband and her sons, and by the secret installed in her (S) which only is in Your knowledge.**

***Somayeh Zomorodi Rad, Mashhad, Iran***
***Jamadi al-thani 10, 1439 AH, February 27, 2018.***

# Chapter I

## Lady Fatima Zahra (sa) Biography

(based on shia and sunni sources)

## Lady Fatima Zahra (sa), heavenly food

A selection of narrations mentioned in volume 6 of Bihar al-Anwar that Gabriel descended to the Messenger of Allah (saw) and told him, "O Muhammad! The Most Exalted sends His peace upon you and commands you to refrain from (coming close to) Khadija for forty days."

It was difficult for the Prophet (saw), who loved and adored Khadija to do so; nevertheless (in obedience to Allah`s command) he spent forty days fasting and praying nights. When it was close to the end of the forty days, he summoned Ammar Ibn Yaser and asked him to go to khadija and tell her, "O Khadija! Do not assume that my separation from you means abandoning or forsaking you, rather my Lord commanded me to do so, so expect nothing save benevolence, for surely Allah (Exalted is His Name) praises you to His most honorable angels several times a day. Therefore, with nightfall, close the door and lay down to sleep; for I will be staying at Fatima bint Assad`s house."

This brought sad tidings to Khadija who missed having the Prophet by her side.

At the end of the forty days, Gabriel once again descended to Allah`s messenger and said, "O Muhammad! The Most Exalted sends His peace upon you and commands you to be prepared for His salutation and gift."

The Prophet (saw) said, "Gabriel! What is the Lord of the world's gift and what is His salutation?"

Gabriel said, "I have no knowledge of it."

At the moment Michail descended with a plate covered with a kerchief made of brocade or sarcenet and presented it to the Prophet!

Gabriel said to him (saw), "O Muhammad! Your Lord commands you to break your fasting with this food tonight."

Imam Ali Ibn Abi Talib (as) said in this regard, 'The Prophet (saw) used to order me to open the door to whoever wanted to join him when he came to break his fast, but that night he ordered me to guard the door of the house and said to me, "O son of Abutalib! This food is forbidden to everyone save me."
Then he (as) said, "I sat at the door, and the Prophet (saw) uncovered the plate, in privacy, to find a cluster of dates and a bunch of grapes, he ate until satisfied and drank his need of water. He then extended his hands to be washed, So Gabriel poured the water, Michail washed his hands, and Israfil dried them. Thereafter, the remaining food with the plate ascended to heaven. Then he (saw) started prepare himself for prayers when Gabriel said to him, "Prayer is forbidden to you until you go to Khadija`s house and perform coition with her; for Allah (Glory be to Him) ordained upon Himself to create noble progeny from you tonight.' So he rushed to Khadija`s house."
Khadija`s said, "I had gotten used to seclusion by that time, so when night arrived I covered my head, put down the curtains, locked the doors, performed my prayers, put out the lanterns, and retired to my bed. That night while I was between the states of sleeping and being awake, The Prophet knocked on the door; So I exclaimed: who is knocking on the door that only Muhammad knocks on?"
The Prophet (saw) gently and politely replied, "Open the door Khadijah, I am Muhammad."
Khadija said, "I cheerfully got up and opened the door for the Prophet to come in. He (saw) usually requested the water jug to perform ablution and two short prayer prostrations before he retired. On the contrary, that night he retired.

On the contrary, that night he did not request the jug nor did he perform prayers...instead, what occurs between a woman and her husband occurred between us; and by Allah, who created the heavens and caused water to come out of springs, before the Prophet left me, I felt Fatima`s weight in my

womb..."[1]

Historians say that Fatima (sa) had been created from the fruits of the Paradise. On the night of the Prophet`s ascension to the Heavens, Allah had fed the Prophet Muhammad (saw) with the fruits of the Paradise and Fatima (sa) was originated from those fruits.[2]

Imam Reza (as) said a citation from Prophet Muhammad (saw) saying, "When I was elevated to Meraj, Gabriel held my hand and took me to the Paradise and offered me paradisal dates to eat and the dates turned to sperm in my loin and when I descended to the earth and cohabited with the Great Khadija, She became pregnant with Lady Fatima (sa). So, Lady Fatima (sa) is a nymph that assimilates humans. Whenever I miss the scent of the Paradise, I smell her.

The Prophet (saw) kissed Fatima (sa) frequently; One day his wife, Aisha criticized this and said, "Why do you kiss your daughter so much?"[3]

The Prophet (saw) said in reply, "Whenever I kiss Fatima (as), I smell the scent of the Highest Heaven in her."[4]

1. Minor variations between some of their accounts of it: Khawarazmi in his book Maqtal al-Hussain, p. 63, 68.; Dhahabi Inal-Etedal v. 2, p. 26.; Talkhees al-Mustadrak v. 3, p. 156.; Asqalani in Lisan al-Mizan, v. 4, p. 36.

2. Mustadrak al-Hakim, v.1, p. 156; Tarikh Baghdad, v.5, p.87; Mizan al-I`tidal, v.27, p.97.

3. Amaali of Sheikh Sadooq

4. This tradition was also mentioned with variations in the commantaries of Tabari; Abu Ibrahim and Sayyuti; Tarikh Baqdad, v. 5, p. 86; Maqtal al-Hussain, p. 63; Mizan al-Itedal, v. 1, p. 38; Iisan al-Mizan by Asqalani, v. 5, p. 160; Yanabi al-Mawaddah; Dhakhair al-uqbi, p. 43;

## Lady Fatima Zahra (sa), her birth

The Great Khadijah`s saying, "Fatima used to speak when she was in my womb, when she was born, she fell on the ground in a prostrating position with her finger raised." [1]

Sadooq cites Mofazal Bin Omar in Amali saying, "I asked Imam Sadiq (as): How was Lady Fatima`s birth?"

Imam Sadiq (as) replied, "When Prophet Muhammad (saw) married the Great Khadijah, women of Mecca isolated her, would not visit her and would not salut her and would not let any woman meet her. This caused fear and sorrow for the Great Khadijah (sa). She was worried about any possible harm to Prophet Muhammad (saw). When she became pregnant with Lady Fatima (as), She spoke to her mother from within her body and advised her to be patient. The Great Khadijah kept this from Prophet Muhammad (saw) until a day when the Prophet (saw) was with her and heard her talking to Lady Fatima (as).

The Prophet (saw) asked her who she was talking to and the Great Khadijah replied, "The baby that I am carrying talks to me and keeps me company.

Prophet Muhammad (saw) said: "Yes, Gabriel enunciated to me this baby is a girl and she initiates an immaculate and happy generation and the mighty Allah will establish my indefeasible generation through her. Soon, Imams will be born from her generation and they will be Allah`s Kalifa`s once the Revelation to the terminates." [2]

1. Sirat al-Muwla, Dhakhair al-Uqbi

2. Saduq In Amaali, Jala ` al-oyoon, v.1, pp. 121-122, Bihar al-Anwar, v. 43, p. 2, Avalim, v. 11, p.43 and p. 201

Khadija (s) said, "... Then, When (Fatima`s) delivery came near, I sent for the Quraishan midwives who refused to help me because of Muhammad (saw). During childbirth, four ladies whose beauty and brilliance were indescribable entered the house. One of them said, "I am your mother Eve". The second said, "I am Umme Kulthum, Musa`s sister". The third said, "I am Mariam, and we have come to help you".[1]

*The same narration but in a different manner.*

"When Khadija was about to deliver, She sent for the Quraishan women to help her give birth to her child. They refused and said, "We will not help you; for you became Muhammad`s wife". In the meantime, four women entered the house; their beauty and brilliance cannot be described. One of them said, "I am your mother Eve". The second said, "I am Asiya bint Muzahim". The third said, "I am Kulthum, Musa`s sister". The fourth said, "I am Mariam bint Imran, (Isa`s mother). We have come to deliver your child".

Fatima was then born. When Fatima fell on the ground, she was in a prostrating position, raising her finger."[2]

In addition to what we have already mentioned about Fatima`s birth, Ibn Asakir in At-Tarikh Al-Kabir said, "Khadijah gave her children to other women for nursing; but when Fatima was born, Khadija herself nursed her."[3]

At the moment Lady Fatima Zahra (sa) arrived in this world in a pure and virtuous state. As soon as she lay on the earth, a radiant light emerged from her that shone upon all the houses of Mecca, and there was nothing in the east or in the west, except that her glittering light gleamed upon everything.

1. Tabari In Dhakhair al-Uqrl; Asfuri Shafe`I in Nuzhat al-Majalis; Qanduzi in Yanabea al-Mawaddah
2. Al-Mufaddal Ibn Amr on the authority of Imam Sadiq (A) in v. 1 of al-Baqir by al-Majlisl.
3. Ibn Asakir In At-Tarikh Al-Kabir; Ibn Kathir In Al-Bidayah wan-Nihayah.

Suddenly, ten hurries (angels) of paradise descended, carrying trays and pitchers filled with the water of the fountain of al-Kawthar. The woman standing in front of Khadija lifted up Fatima and washed her with the water (of al-Kawthar). Then two white pieces of cloth which were whiter than milk and emitted fragrance better than musk and amber were brought and she was wrapped in one of them, while the second one was used as a veil and scarf. Thereafter, they requested Fatima to speak. She opened her mouth and bore witness to the oneness of Allah and prophethood of Muhammad in these words, "I bear witness that there is no deity worthy of worship except Allah; and that my father is the messenger of Allah, the chief of the Prophets, and that Ali is the chief of vicegerents, and my sons are the leaders of the tribes (Asbat)."[1]

The first voice Fatima (as) heard was the voice of her father, the messenger of Allah (saw), and the first words she heard were "Allah is great" and " there is no God but Allah". Gabriel came down to the Prophet (saw) bringing the greetings of Allah the Almighty to him and to his blessed newborn child.[2]

1. Misbah al-Anwar; Bihar al-Anwar
2. Mizan al-I`tidal, v. 4, p. 72; Lisan al-Mizan, v. 3, p. 367.

## Lady Fatima Zahra (sa), date and place of her birth

Fatima Zahra (sa) birth date is debated. Tabari, Ibn Ishaq and Sirah ibn Hashim mention five years before the prophet`s mission. Morravej al-Zahib Masoudi mentions the opposite, five years after the prophet`s mission. Yaqubi takes the middle, but not exactly, by recording, 'after the revelation'.

Imam Muhammad Baqir (as) saying, " Lady Fatima (as) was born five years after the prophethood of Prophet Muhammad (saw) and the Revelation, When Quraish were building Kaba.[1]

Al- Manaqib (Ibn Shahr Ashub), "Fatima (sa) was born five years (after the beginning) of Prophethood and three years after Ascention, namely on the 20th of Jamadi al-Thani. She lives eight years in Mecca with her father, and then she immigrated..."

Fatima Zahra (sa) was born in Mecca in the house of khadija. The house was near the Lane of Perfumers, and now it is a mosque.

1. Arbeli In Kashf al-Qommah

## Lady Fatima Zahra (sa), her names

It has been narrated by Imam Sadiq (as), "Fatima has nine heavenly names with Allah: Fatimah, Seddiqah (the Righteous), Mubarakah (the Blessed), Tahirah (the Pure), Zakiyyah (the Unblemished), Raziyah (the One content with Allah`s pleasure), Marziyyah (the One Pleasing to Allah), Muhaddathah (the One spoken to by angels), and Zahra (Luminous). He then asked, "Do you know what the name 'Fatima' means? It means, 'She is separated from evils.'"[1]

Imam Ali (as) asked the Prophet (saw), "O Messenger of Allah (saw)! Why did you name ***Fatima*** so?

The Prophet (saw) said, "Because she and her followers are weaned from fire."[2]

Al-Mansoor, from his father, from his grandfather that Ibn Abbas said to Muawiya, "Do you know why Fatima was given that name?"

He said, "No". Ibn Abbas said, "Because she and her followers are protected from hell, I heard Allah`s Messenger say thus."[3]

Imam Sadiq (as) was asked why she was called ***Zahra***, and he said, "When she stood in her mihrab (for worshipping), her light shone for the inhabitants of the Heavens as stars shone for the inhabitants of the earth."[4]

The Prophet (saw) said, "Fatima was called ***Al-Batoul*** because she was safeguarded and relieved from that which women encounter every month (menstruation)."[5]

1. Sheikh Sadooq, p. 212, Section 142, Hadith no. 3; Sheikh Sadooq, p. 474; Majlisi. v.18, p.13; Arbali, v. 2, p. 89; Tabari, pp. 79-80; Ibn Hakim Shami, p. 445; Sheykh Kulayni In Usul al-Kafi, v. 1, p. 461

2. Nisa` an-Nabiy wa Awladuh, p. 91; In Thakhair al-Uqba, p.26

3. Uyun Akhbar Al-Rida of Shaykh Saduq

4. Nisa an-Nabiy wa Awladuh, p. 92

5. Muhammad Salih al-Kashfi al-Hanafi In al-Manaqib

On the account of Anas ibn Malik that Umme Salim said, "Fatima (sa) has never menstruated nor discharged childbed blood."[1]

Imam Baqir (as) related from his forefathers saying that Fatima Zahra (sa) was named as ***Tahera*** because she was away from every type on uncleanliness.[2]

1. Ibn Asaker In At-Tarikh al-Kabir v. 1, p. 391
2. Misbah al-Anwar

## Lady Fatima Zahra (sa), her childhood

When she was only two years old, the black and difficult years of hunger began in the valley of AbuTalib. The Hashimi and Abdul Muttalib families were imprisoned with the exception of Abu Lahab who joined the enemies. Men, women and children were placed in this hot, dry valley. A notice was written by Abu Jahl in the name of all the wealthy people of the Quraish and it was placed on the Ka`aba wall:

'No one, should have any contact with the Hashimi tribe and Abdul Muttalib. All relationships with them are cut-off. Do not buy anything from them, Do not sell anything to them, Do not marry any of them.'

Poverty, hunger and the difficulties of life made them surrender to either the idols or death!

The families of the Hashimi and Abdul Muttalib tribes cut themselves off for three years from their city, their people, their freedom and even their means of livelihood and live in this confinement.

Sa`ad ibn Abi Vaqas, who is confined with the others, writes, 'Hunger has brought on such dizziness that, if at night I kick at a soft and wet material, without even realizing it, I put it in my mouth and suck it.'

One can see, under these conditions, what passes for the family of the Prophet. All of this family bears the difficulties of hunger, loneliness and poverty.

In this state, the hunger in Muhammad`s house cries out so loud that the aged, sick Khadija, who has lived her life in wealth and has now given everything in the way of Muhammad, puts a bit of leather in water and holds it between her teeth.

Fatima whose love for her mother and father is common expression among the people, worried about her mother and her father. Thus, Fatima Zahra (sa) spent three years of her life in one of the worst conditions of Muslims.

When the dark years of confinement end, Abutalib and Khadija died within a few days of each other and within a few days of their freedom.

Lady Khadija died ten years after the Prophet of Islam declared his mission and left her five year old daughter an orphan. Fatima was since the only memory of Khadija for the Prophet of Islam. Fatima was brought up by her father; Prophet Muhammad (saw), the master of all creation. He fed her with his talents and mentality. He taught her the Quran and all things about the verses of verdicts, the causes of the revelation of verses, and other things concerning the Quran. He educated her the rulings of Sharia, the nobilities of character, and high morals and principles. He up brought her on the sincere faith in Allah, the Creator of universe, and Giver of life.[1]

When Khadija was buried at Houjoun, the messenger of Allah stepped down in to her grave to bless it. Meanwhile Fatima kept close to her father and asked him: "Messenger of Allah, where is my mother?" The Prophet avoided Fatima`s question, so she looked around for someone to ask where her mother was! At that point, Gabriel descended and revealed the following to the Prophet "Your Lord commands you to inform Fatima that He sends His blessings upon her and says: Your Mother is in a house of brocade, its corners are made of gold, and its poles are of rubies, it is located between Assia`s (Pharaoh`s wife) and Maryam bint Imran`s houses. Fatima then said: "Surely Allah is As-salam and peace is from Him and to Him."

Allah`s will was that Fatima Zahra should face many sorrows and live in anguish from the beginning of her life. [2]

1. The life of Fatima az-Zahra by Allamah Baqir Shareef al-Qurashi, p. 42
2. Jalal al Oyoon, v. 1, p. 136; Bihar al Anwar, v. 16, p. 1 & v. 43, p. 27

## Lady Fatima Zahra (sa), the mother of her father

After the painful death of her mother the young Fatima dedicated herself to her father, the Messenger of God. During the hardship of Mecca she was not only a supportive daughter but a comrade, so devoutly that the Prophet (saw) used to call her "Umme Abiha", i. e. the mother of her father.[1]

She opened her eyes to see her father being fought by his relatives and strangers and treated with hostility by the infidels and polytheists: Sometimes a hard- returned home Fatimah would clean away the dirt or ashes from his head and face while tears filled her hearted enemy would throw dirt or ashes on the head of the Prophet (saw). When her eyes filled with tears, the Holy Prophet (saw) would then say,

"My daughter, don`t be sad and don`t shed tears, God is the Protector and Guardian of your father!"

Sometimes enemies would gather at the Stone of Isma'il and swear to the idols that wherever they find "Muhammad" they will kill him.

Fatima (sa) would hear of this and inform her father so that he would be more careful.

And this shows us that not only inside the home but also outside, Fatima (sa) thought of her father's defense and salutation.

In one of these very years, Abu Jahl encouraged a group of Makkan ruffians to throw the paunch of a sheep on the Prophets head while he was bowing in prayer at the "Masjid al-Haram".

When this was done Abu Jahl and his companions began laughing, ridiculing and mocking the Prophet.

1. The story of Holy Ka`aba and its people by S.M.R. Shabbar

Some of the Prophet's supporters saw this scene but the ruthless enemy was so prepared that they did not have the power for defense.

When this news reached the ears of his little girl Fatima (sa), she rushed to the "Masjid al-Haram" and took the paunch and with bravery particular to her, punished Abu Jahl and his supporters with the sword of her tongue, and cursed them.[1]

Even years later, when the war of Uhud came to an end and the enemy troops had left, the Prophet (saw) with an injured forehead and a broken tooth, was still in the field. Lady Fatima (sa) was informed that her father got injured in the battle-field. She got up and along with a number of women, herself carrying some food and drinking water on her back, she reached the battle field. They gave water to the wounded soldiers and dressed their wounds; Lady Fatima (sa) washed the wounded face of her father.[2]

There was so much respect in the heart of the Holy Prophet for Fatima (sa) that whenever Fatima (sa) arrived in the mosque of the Prophet, the Holy Prophet stood up to respect her. This gesture was also to show the companions respect for women generally which was lacking in the Arabian society of the day.

Also Aisha said, "When Fatima came to the Messenger of Allah (saw), he got up, kissed her, and seated her in his place and When the Messenger of Allah (saw) came to her, she got up, kissed him and seated him in her place."[3]

1. Sirreh-e Ibn-e Hisham; vol. 1 pg. 416

2. Maghazi, p. 249; also refer to Ansa'b-ul-Ashra'f, p. 324; Waqaidi has mentioned 14 being the total number of women.

3. Thakha`ir al-Uqba, p. 4; al-Istee`ab; v. 4, p. 450; Sunan of al-Tarmithi, v. 5

It is reported that the Prophet (saw) kissed Fatima (saw) frequently, one day his wife Aisha criticized this and said, "Why do you kiss your daughter so much?"

The Prophet (saw) said in reply, "whenever I kiss Fatima, I smell the scent of the highest heaven in her."[1]

The Prophet (saw) was too sincere to his daughter and he preferred her to all his kin. When he wanted to travel, Fatima (sa) was the last one whom he saw off, and when he came back from travel, she was the first one whom he visited, and then he went to his house.[2]

Fatimah (sa) said, "After this verse ( 24:63 ) was revealed I didn't dare call my father as (father dear!), and when I went to him I would say, 'O Messenger of God'".[3]

I saw that the Prophet (saw) became upset and turned face away from me. The third time he turned to me and said, "O' Fatimah this verse was not revealed for you, and not for your family, and descendants. You are of me and I am of you. This was revealed in relation to the oppressors and bad-disposition, ill-mannered of Quraish."

Then he added this surprising spirit-nurturing sentence,

"Say father dear, for this word is more life giving for the heart and more pleasing for God"[4]

1. This tradition has been related with minor differences in the commentaries of Tabari, Abu Ibrahim and Sayyutl.

2. Sunan Abi Dawud, vol. 3 p.291; Musnad Ahmed bin Hanbal, vol. 5, p. 275

3. The Muslims did not address the prophet as "O' Muhammad" anymore, Instead they said: "O 'Messenger of God." (24:63)

4. Manaqib Ibn-shahr Ashub, v. 3 p. 320

## Lady Fatima Zahra (sa), her marriage

The extraordinary virtues of Fatima on one side, and on the other side, her blood relations with the Prophet (saw) and still on another side, the nobility of her family, caused many of the high – ranking supporters of the Prophet (saw) to propose to her; but all heard negative answers.

The interesting point here being that the Prophet (saw) would usually answer them, saying:

"Her matter is in the hands of her Lord."

The strangest case was the proposal of "Abdul Rahman Ibn Awf", that rich man who, by the customs of Age of Ignorance, looked at everything through the material viewing window, visualizing a heavy dowry as the sign of a woman's personal status and the superior position of the husband. He came to see the Prophet (saw), saying: "If you will give Fatima to me in marriage, I will make her a dower of one hundred camels with loads of precious material from Egypt along with 10000 Dinars in gold!"

The Prophet (saw) was so enraged by this meaningless proposal that he took a handful of gravel and threw it towards Abdul Rahman and said: "You thought that I was a servant of money and wealth that you are expressing pride in your money and wealth."[1]

Anas Ibn Malik said: "Abu bakr came to see the Prophet (s), after sitting down he said: 'O Messenger of Allah, you surely know of my devotion and long standing service to Islam...'"

The Prophet(saw) then said: 'What is it that you want?'

Umar replied: 'I want you to give me Fatima in marriage.'

1. Tezkerat-ul-Khawas, p. 306.

But the Prophet(s) ignored him too.

Umar returned to Abu bakr and said: 'He is waiting for Allah`s command in her regard.'[1]

Al-Haithami also reported in his book Majma Az-Zawa`ed that Abu bakr and Umar sent their daughters to the Prophet(saw) in order to ask him to give Fatima in marriage to them; but when the daughters mentioned why they had come, the Prophet(saw) said: "No! not until Allah`s command in her regard is revealed"

The people were speaking of these very things when suddenly everywhere it was heard that the prophet (saw) wished to give his only daughter to Ali Ibn Abi Talib (as) in marriage. Ali Ibn Abi Talib (as) who was in accessed to worldly wealth and possessions, and possessed none of the standards of the Age of Ignorance, but was instead from head to toe full of faith and real Islamic values.

When they investigated this, it became clear that the indicator guide of the Prophet (saw) in this blessed historical marriage was a heavenly revelation, because he said himself:

"An angel of God came to me and said, 'God sends you greeting and says that in heaven I have made Fatima the wife of Ali ibn Abi Talib. You also marry her to Ali on earth.'" [2]

When Ali (as) came for his marriage proposal of Fatimah (sa), his face was red with shyness. When the Prophet (saw) saw him, he became cheerful and smiling saying, for what have you come to me?

But Ali (as), because of the imposing presence of the Prophet (saw), could not put forth his wish, and as such remained silent.

1. Ali Ibn Muragi reported in his book Kanz al- Umal, v. 13, p. 684

2. "Thaka'er-Al-Uqba" pg. 31

The Prophet (saw), who was informed of Ali's inner self, said, "Maybe you have come for marriage proposal of Fatima?"

He replied, "Yes, I have come for that every purpose."

The Prophet said, "Ali before you, other Men had come for proposal of Fatima. Whenever I informed Fatima of this matter, she would not show her approval. Right now, let me inform her of this conversation."

It is true that the marriage was heavenly and must take place. But especially, the personal status of Fatima (sa) and, generally, the respect and freedom of women in choosing their husbands, made it necessary that the Prophet of Islam should not go ahead in this matter without the consent of Fatima.

When the Prophet described the virtues of Ali (as) for his daughter saying:

"I wish to make you the wife of the best of God's creation. What is your opinion?"

Fatima, who was submerged in shyness and modesty, lowered her head saying nothing and making no denial.

The Prophet (saw) raised her head and spoke this historical sentence, which is a document for Islamic Jurisprudents in relation to the Marriage of previously unmarried girls,

"God is the Greatest. Her silence is the proof of her agreement."

And, following these events, the marriage contract was concluded by the Holy Prophet (saw).

The Prophet told his companions that Allah had ordered him to marry her daughter to Imam Ali (as). He said to them, "An angel came and said to me, O Messenger of Allah, Allah sends you greeting and says to you, I have married Fatima to Ali in high heaven, so you marry her to him in the earth.[1]

1. Thakha'ir al-Uqba, p. 32.

The dowry of Fatima was very simple.

The prophet said to Imam Ali (as), "O Ali, do you have something (to pay as dowry?)

Imam Ali (as) said, "I have a sword, an armor, and a horse."

The prophet (saw) said to him, "as for your horse, you need it, and as for your sword, you cannot do without it, but as for your armor, you can sell it."[1]

Imam Ali (as) went to the market and sold his armor for four hundred and eighty dirhams and came back with the amount knotted in the end of his shirt, and put it before the prophet (saw).[2]

Everything went well, for the Prophet had made all the necessary preparation for the wedding. Despite the simplicity and modesty of her wedding, Fatima`s marriage ceremony was surrounded by signs of greatness, excellent and beauty.

Al-Haithami wrote in Majma `Az –Zawaed that Jabir said, "We were present at Fatima and Ali`s (May Allah be pleased with them) wedding ceremony, and indeed we have not seen any ceremony better than that one..."[3]

Ibn Abbas said: "When Fatima was taken to Ali`s house on her wedding night, the Prophet proceeded her, Gabriel was on her right, and Michael on her left, and seventy thousand angels followed her. These angels praised and glorified Allah until dawn!

The Hashemite men, Abdul Muttalib`s daughters, and Muhahjirin and Ansar`s women all accompanied Fatima`s caravan that night. The Prophet`s wives joyfully led the caravan; they were also the first to enter the house.

1. Kifayat at-Talib, p. 166; Bihar al-Anwar, v. 43, p.120.

2. Kanzul Ummal, v.7, p. 14.

3. Al-Khateeb Al-Baghdadi in Tareekh Baghdad, v. 5, p. 7; Al-Hamvini in Duraral-Simtain, Al-Dhahabi in Mizan al-Etedal, Garani in Akhbar al-Dowal, and Qandouzi in Yanabi` al-Mawaddah have narrated that.

Upon arriving, the Prophet placed Fatima`s hand in Ali`s hand and said: "May Allah bless his Messenger's daughter; Ali this is Fatima, you are responsible for her (or I entrust her to you) Ali, what an excellent wife Fatima is!
Fatima, what an excellent husband Ali is!
Oh Allah, blesses them, bless their lives, and bless their children.
O Allah, surely they are the most beloved to me from among your creatures, so love them too, and assign them a guardian.
I place them and their progeny under your protection from the curse devil."
The Prophet then asked for a jug of water, he sipped a small amount of the water and after gargling with it, placed it back in the jug. He then called for Fatima (sa) and sprayed her head and shoulders with that water and did the same thing to Ali (as). Thereafter he ordered the women to leave the house. They all left except Asma Bint Umais. When he noticed that she had stayed behind, he (saw) exclaimed: "Didn`t I asked you to leave?"
She answered: "Indeed, O Messenger of Allah! May my parents be your sacrifice; I did not intend to disobey you, but I promised Khadijah to take her place on this night."
The Prophet (saw) moved by this, he cried and said to Asma: "By Allah, is this the reason that made you stay behind?"
She said: "Yes, by Allah!"
He (saw.) then said: "Asma, may Allah fulfill for you the needs of this world and the Hearafter." [1]

1. Al-Khateeb Al-Baghdadi in Tareekh Baghdad, v. 5, p. 7; Al-Hamvini in Duraral-Simtain, Al-Dhahabi in Mizan al-Etedal, Garani in Akhbar al-Dowal, and Qandouzi in Yanabi` al-Mawaddah have narrated that

It is interesting here that, at the end of the ceremony, when all of the people had returned to their homes and the house became empty, the Prophet of Islam placed Fatimah (sa) on his left side and Ali (as) on his right, and wished them good luck by spraying a bit of sacred saliva from his mouth on both Fatima and Ali, Praying for them, saying,

"God! They are of me and I am of them. O lord! Just as you removed every kind of filth and impurity from me, also remove it from them making them Pure." And then he said: "Get up and go home. May God bless both of you."[1]

1. Bihar Alanwar vol. 43 "History of AzZahra" pg. 131-132

## Lady Fatima Zahra (sa), the wife

After Imam Ali (as) and Lady Fatima Zahra (sa) got married, they began their new life together.

They organized their belongings as needed and went to the Holy Prophet (saw) for his advice in the division of domestic chores. "Guide us, O Prophet of Allah (saw), as to how we should divide our domestic chores between us," requested Imam Ali (as). The Holy Prophet (saw) declared, Ali, you will do all the chores outside the house, while Fatima will perform all those inside the house.

Lady Fatima (sa) was overjoyed with his division. She said, "! am so relieved to have nothing to do with men." Ali (as) would purchase wood, grain, groceries and other essential items from the market, while she would grind the flour, cooks the meals, do the laundry and keep the house clean. Besides, whenever Imam Ali (as) found extra time he would help with the chores inside the house.

Imam Baqir (as) said, "Fatima vouched to take care of the household work, make dough, bake bread, and clean the house; in return, Ali vouched to take care of the outside work ( such as) gathering firewood, and bringing food."[1]

Islam was in its early days and Imam Ali (as) had to accompany the Muslim army for Jihad more than often. He provided her with all the essential items, but, whenever the need arose, Lady Fatima (sa) went to the market herself and purchased whatever she needed in those days.

One day the Holy Prophet (saw) visited them and found them both working together.

1. Al-Ayyashi, In his tafsir(Interpretation) of the Holy Quran.

He (saw) asked, 'Which one of you is more tired?' Ali (as) replied, 'Fatima is more tired than I.'

Prophet (saw) said, 'O daughter! Get up and let me do it.'

So Fatima got up and Prophet sat in her place and helped Imam Ali (as) in grinding the millet.'[1]

Life went on smoothly until the family grew and the house was echoing with the innocent joyful laughter of children. However, the burden of work inside the house had increased manifold.

One day Imam Ali (as) noticed that grinding, cooking, carrying waterbags from the well, washing and cleaning, besides feeding, bathing, and babysitting the children had left Fatima (sa) with sore hands, a scarred back and worn-out clothes. Despite his help, she was busy all the time.

Sorrowful on her condition, he advised her to request her father for a serving woman. Lady Fatima (sa) agreed. She went to see her father, but found him busy conversing with some people. She returned home without voicing her request.

However, the Holy Prophet (saw) noticed her coming and going, and understood that she had come for something important. Next morning, he went to visit her to find out the reason for her visit the day before. At the door, he greeted the inmates in a loud, clear voice, 'Assalam o Alaikum.'

Both Ali (as) and Fatima (sa) were resting. They felt embarrassed that they were still resting, and did not respond aloud. It was the Holy Prophet's (saw) habit to repeat the greeting thrice and return if he failed to get a response. Imam Ali (as) knew his habit, so he quickly replied, 'Walaikum Assalam, O Prophet of Allah (saw). Do come in.'

1. Kitab al-Fazael and Kitab al-Roza, Bihar al-Anwar v.43, p. 27.

The Holy Prophet (saw) sat at the head side of his daughter's bed and asked, 'You came to see me yesterday, Fatimah, and then returned. I am sure it was important. What did you come for, my child?'

Imam Ali (as) replied, 'If you permit me, I will tell you why Fatimah went to see you. I sent her to you. The reason was that her chores within the house have increased manifold. It grieves me to see her sore hands, scarred back and dusty clothes because of working all day long. I sent her to request you to provide a woman to assist her.'

The Holy Prophet (saw) did not want any member of his family to enjoy facilities that were not available to the poor Muslims, especially the immigrants, who were in a state of extreme poverty in those days. He knew the spiritual level of his daughter's faith, so he said, 'Would you prefer it if I give you something better?'

'We will be pleased to accept, Ya Rasool Allah (saw).' 'Everyday, before going to bed, recite Allah o Akbar, 34 times, Alhamdolillah, 33 times and Subhanallah, 33 times. It will give you more strength to perform your chores than any helping hand.' Lady Fatima (sa) had not uncovered her face until this moment. She removed the cloth from her face and said, 'My pleasure lies in what pleases my Allah (SWT) and His Messenger (saw).' [1]

It has been reported in Bihar that Imam Ali (as) said: "Once, the Messenger of Allah came to us while Fatima was sitting near the pot and I was cleaning some lentils; when the Prophet saw us he said: 'Abu Al-Hassan'

I said: 'At your service! O Messenger of Allah!'

He then said: 'Listen to me, for I say not save that which is the word of Lord:

1. Uyun Akhbar al-Ridha by Shaykh Saduq

There is not a man who helps his wife in her housework, save that with very hair on his body a whole year of worship-during which he fasted the days and kept up the nights in prayer is counted for him like the reward of the patient and the righteous.'[1]

In the eighth year of the migration, the Prophet of Allah commanded Amirul Mo'minin 'Ali to proceed on an expedition of Dhat al-Salasil to the sandy region of Yabis to crush the rebellion of the enemies. Imam Ali possessed a headband that he would tie whenever he would have to go to a fierce battle and when he resolved to go for this expedition, he came to Lady Fatima and asked her for it. She asked, "Where are you going and where does my father intend to send you?" The Imam replied, "I have been commanded to proceed on an expedition to the sandy region (of Yabis)." Hearing this, lady Fatima started weeping due to the danger of that battle and her love and concern for her husband. At that moment, Prophet Muhammad entered the house and told her, "Why do you weep? Do you fear that your husband will be killed? No, he will not be killed by Allah's will." Imam Ali said, "O Prophet of Allah! Do you not desire that I should be martyred and thus enter Paradise?"

There were occasions when there was no food for the family, but she would never complain. Once Ali (as) went out to do some work to get food for the family but returned empty handed. Fatima asked Ali (as) what happened to the food.

Ali (as) said that he did earn some money and bought food, but while on his way home he met some poor hungry persons and gave away all the food to them.[2]

1. Bihar al-Anwar, v. 39, p. 54.

2. Shaykh al-Mufid in his book Kitab al-Irshad

When the Prophet heard of this situation he brought some food for the family and told them that Ali`s charitable act was of the greatest value in the eyes of Allah.

The whole family was thankful to Allah and there were no complaints against anyone.

Al-Majlisi, quoting Fural Ibn Ibrahim`s interpretation of The Holy Quran in his book al-Bihar, said, "Abu Sa`id al-Khudri relates that, 'One day Imam Ali was very hungry. He came to Fatima and said,

"O Fatima! Do you have some food so that I may partake of it?"

Fatima replied, "No, I swear by the Lord who has chosen my father for prophethood and who has bestowed the vicegerency upon you that we have no food. Two days have passed since we have had any food and if I had some, I would surely have given you preference over myself and my sons, Hasan and Husein." Hearing this Imam Ali said,

"O Fatima! Why did you not inform me so that I could have arranged food for all of you?" Fatima replied, " O Abal Hasan! I felt embarrassed in the presence of my Lord that I should burden you with something beyond your ability.'"

It is written in Al-Bihar, on the authority of Manaqib that Imam Ali (as) said: "By Allah, I never angered Fatima, or forced her to do something (she did not like), up to the day she died; nor did she ever anger or disobey me. In fact, when I looked at her, depression and sadness would be removed from my (heart)."[1]

It is sufficient to mention that she bore patiently the physical strikes, insults, breaking of her bones, the wounds of the whip on her arms that had swelled, and all of this patience was due to her immense love towards her husband and

1. Also quoted from Amali al-Toosi

in defense of his sanctity ( and his willayah), until ultimately she was martyred due to these sufferings.

While on her deathbed she wept and Imam 'Ali asked her,

"Why do you weep?"

She answered,

"I weep upon the sufferings that will be fall you after my death."

The Imam replied,

"Do not weep. I swear by Allah that if these calamities befall me in the way of Allah, I consider them to be minute and naught."

## Lady Fatima Zahra (sa), her children

Hassan (as) was born in the 3rd year of Hijra, Husain (as) was born in the 4th year of Hijra, Zainab was born in the 6th year of Hijra, Umme Kulthoom was born in the 7th year of Hijra.

It is sufficient to say that Fatima (sa) raised two boys, Hasan and Husain, the leaders of the youth of paradise who were the Purified and Infallible Imams. She raised two daughters; Zainab and Umme Kulthum. The older one was Zainab (sa) who carried on Imam Husain`s mission to the court of Yazid bin Mu`awiya and ensured its success.

Fatima came with her two sons asking her father to bequeath them some of his morals and nobilities. She said to him: "O Father, these are your two sons. Please, bequeath something from you to them."

The Prophet (saw) said: "As for al-Hasan, he shall have my gravity and glory, and as for al-Husein, he shall have my courage and generosity."

One day, Imam Hassan and Imam Hussein practiced handwriting beside each other, and each one told the other, my handwriting is better than yours, and eventually gave judgment to their mother but their mother refused to judge for not hurting their feelings. And left that to Imam Ali (as). Imam Ali (as) took this to the Prophet (saw), the Prophet also to Gabriel, accordingly, the work of judgment to Israfiel and the God of the worlds. Gabriel informed the Prophet (saw), "Fatima should judge between them."

That gentle mother said, "My dear children! I pour the seeds of this necklace into the ground whoever takes more of them, his handwriting is better." Then she opened the necklace from her neck and poured it into the ground. Gabriel watched this scene with the divine command.[1]

1. Bihar al-Anwar. V. 43, p. 309

## Lady Fatima Zahra (sa), her house

It was in the Fatima`s house that the famous Verse of Purification (Surah33. Verse33) was revealed on the Holy Prophet and its narration by Fatima has become so famous that it is read in every Muslim house as Hadith-e-Kisa. The reading of this Hadith brings blessings to the household. [1]

It was in the same house where this blessed family fasted for three days continuously without eating any food giving away their Iftari to a begger, an orphan and a prisoner who arrived at their door and asked for food. The verse in Surah Dahr revealed in praise of their extremely charitable act in the way of Allah. [2]

The Prophet (saw) built his daughter a house adjacent to the Great Mosque and made a door in it that was opened to the mosque. When the Prophet (saw) ordered all the doors that were opened to the mosque to be closed and he excluded the door of Fatima (and Ali)'s house as a kind of honoring and glorifying. [3]

Ibn Abbas said, "I saw the messenger of Allah (saw) everyday for seven months come to the door (house) of Ali bin Abi Talib at the time of prayer saying, 'Peace, mercy, and blessings of Allah be on you, the people of the house. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. Prayer! May Allah have mercy on You.' He did that five times every day.'" [4]

1. Tafseer-e-Kabir by Al-Razl
2. Bihar al-Anwar, v. 43, p. 55, H. 75; Asad al-Qalibah al-Ilmiah, v. 7, p. 230.
3. Musnad Ahmad bin Hanbal, vol.2 p.26; al-Mu'jam al-Kabeer, vol.2 p.246
4. Ad-Durr al-Manthur, vol.5 p.199.

Its reported on the authority of Anas Ibn Malik that Buraidah said:
"Allah's Messenger read the verse: *"In houses, which Allah hath permitted to be raised to honor; for the celebration in the, of His name: In them is He glorified in the mornings and in the evenings."(5: 36)*
A man then exclaimed: "Whose houses are these, O Messenger of Allah?"
The Prophet (saw) answered: "Prophet's houses."
Abu Bakr said: "Messenger of Allah, is this one of these houses (He meant Fatima's house)?"
The Prophet (saw) replied: "Yes, it is among the best of them!!"
Ibn Abbas also said: "I was in the Prophet's mosque when someone read:
'In houses which Allah hath permitted to be raised in honor;...'
So I said: 'Messenger of Allah; which houses?'
He said: 'Prophet's houses;' and pointed to Fatima's house." [1]

These acts of the Prophet were to show the companions that this house and its occupants have a special place in the way of Allah and that this status should be maintained after the death of the Prophet. Unfortunately this was not done as the Holy Prophet intended his companions to do. History tells us some very sad moments connected with this house.
After the death of the Prophet when Ali (as) did not come out to give his oath of allegiance to Abubakr, the door of the house was burnt down to get him out and in the process Fatima (sa) was injured. Her 5th unborn child died because of this harsh action of some of the companions and she herself died within 3 months of the death of her Holy father.

1. Bihar al-Anwar, v. 43, p. 50.

## Lady Fatima Zahra (sa), her appearance

Anas Ibn Malik`s Mother saying, " Fatima was like a moon on its full night, or the sun covered with no clouds. She was white with a touch of rose color on her face, her hair was black and she had the beautiful features of the messenger of Allah (saw)."[1]

Aisha`s saying, " I have not seen a person more similar to the Prophet`s appearance, conduct, guidance and speech whether sitting or standing than Fatima. When she enters, the messenger of Allah (saw) stands up, kisses and welcomes her, then takes her hand and asks her to sit in his place."[2]

Also Aisha said, " I have not seen anyone more similar to the Messenger of Allah`s habit of speech and dialogue than Fatima..."[3]

1. Mustadrak al-Hakim, v. 3, p. 161
2. Tirmadhi and Ibn abdurabbeh in Eqd al-Farid, v. 2, p. 3
3. Bihaqi`s quotation in Sunah v. 7, p. 101

## Lady Fatima Zahra (sa), her knowledge

Ayatullah Jawadi Amuli says: "The narrations and traditions (about lady Fatima Zahra`s knowledge) may be few, but they are rich." He adds,
"Lady Fatima`s sermon is the mother of Nahjul Balagha, and all of Imam Ali`s letters, sermons, and words are a commentary and explanation of her sermon."
Being brought up by the Prophet (saw) of Allah (the City of knowledge) and in company of her husband (the gate of the City of knowledge) it is easy to understand why she was highly enlightened in the knowledge of the Qur`an and Islamic Laws.
Moreover, she would narrate traditions and engage in conversations with the angels is another proof of her knowledge and understanding. Lady Fatima`s sermon of Fadak also reveals her vast amount of knowledge.
Although nothing has been reported about Lady Fatima`s literacy in historic contexts, there are many indications that prove her ability to read and write.
A story has been reported in which Imam Hassan and Imam Husyn (sa) had written something which they brought to Lady Fatima (sa) to evaluate the one with the better handwriting. She then referred the matter to the Prophet (saw) and Imam Ali (sa), and they in reverse asked her to make the decision. This clearly indicates her ability to differentiate in this matter, because had it not been so, the Prophet (saw) and Imam Ali (as) would not have asked her to decide.
Among the narrations reported on Fatima Zahra`s (s.a.) account are:

*Bihar, Chapter - knowledge*

*Imam Askari (a.s.) said: " A woman came to Fatima Zahra (sa) and said: " I have a weak mother who has become confused about a matter related to her prayer; She sent me to inquire from you about it."*

*Fatima Zahra (sa) answered her; the woman repeatedly came with questions for Fatima Zahra (sa), and she kindly answered her every time.*
*One day the lady approached Fatima Zahra (sa) with another question from her mother, and said to Fatima Zahra (sa): " I shall not inconvenience you (anymore), daughter of Allah`s Messenger."*
*Fatima Zahra`s (sa) replied: "Ask me regarding anything, which comes to your mind. Because if a man had been hired to transport a heavy load to the top of a mountain for a reward of one thousand dinars, do you think it would bother him?"*
*The woman said: "No"*
*Fatima Zahra (sa) continued: "My reward for (answering) every inquiry is more than which fills (the space) between the ground and the Throne with pearls; thus, I should be more apt to answer your questions. Surely, I heard my father say: ' When the scholars of our Shiite(followers) are gathered (on the Day of Resurrection), they will be bestowed with garments of honor equal in quantity to their knowledge and struggle to guide Allah`s worshippers, up to the point that anyone of them will be gifted with one million garments of light.' Then the caller of our Exalted and Glorified Lord will say: "O you guardians of the orphans of Muhammad. (You) who inspire them when they are separated from their fathers, who are their Imams; these are your pupils and the orphans whom you guarded and inspired, therefore bestow them with garments of knowledge in life. Thus, they will bestow each orphan with that which corresponds to the amount of knowledge he received from them (the scholars); up to the point that some orphans are bestowed with one million garments. Like-so, the orphans bestow those who learnt from them." Then Allah the Exalted said: "Repeat upon these scholars, the guardians of the orphans, the bestowment and double and complete it for them and for those who follow them."*
*Fatima Zahra then added: "Worshippers of Allah, surely a thread of those garments is better than that on which the sun rises."*

Anas Ibn Malik said, "The Prophet (saw) asked: 'What is best for women?' We did not know how to answer the Prophet, So Ali asked Fatima about the Prophet`s question.

Fatima Zahra (sa) answered: 'It is best for them not to see men and not to let men see them.'

Ali (as) returned to Allah`s Messenger and conveyed Fatima`s (sa) answer to him. When the Prophet (saw) had heard the answer, he said: 'surely she has spoken the truth, for she is part of me.' [1]

Imam Sadiq (as) said: "Fatima (sa) lived after the Messenger of Allah for seventy- five days. She was severely depressed because of the death of her father. Gabriel would come to provide her solace because of the death of her father and would comfort her soul. Gabriel also would inform her about what will happen to her children. At the same time Ali (as) would write all of them dowm and thus is Mushaf of Fatima (sa)." [2]

Fizza was servant and student of Lady Fatima Zahra (sa) and she was a knowledgeable woman, her knowledge is acounted a drop of Fatima`s (sa) sea of knowledge.

Abdullah Mubarak has related a very interesting dialogue between himself and Fizza (ra). He states, I saw a woman passing through the desert who had fallen behind the caravan and asked her, "Who are you and where are you from?"

Fizza (ra) replied: *[And say, "Salaam" for they shall soon know! Noble Qur'an, 43:89]*

I learned that she expected me to greet her and say "Assalaamu Alaykum" first, before any question. I did as she reminded, and then enquired why she was in the desert.

Fizza (ra) answered: *[And whomsoever Allah guides, there can be none to lead*

1. Abu Nu'aym reports In Hilyat al-Awliya v.2, p. 40

2. Oyun al-MuJezat, p. 45; Bihar al- Anwar, v. 43, p. 8; Jonatol Asema, p. 166

*astray! Noble Qur'an, 39:37]*

On hearing her reply, I asked her, "Are you from mankind or from the Jinn?"

Fizza (ra) replied: *[O Children of Adam! Look to your adornment at every place of worship. Noble Qur'an, 7:31]*

I understood that she was human and then asked her, "Where are you coming from?"

Fizza (ra) replied: *[Those who are called to from a place far off. Noble Qur'an, 41:44]*

I asked her, "Where are you intending to go?"

Bibi Fizza (ra) said: *[And (purely) for Allah, is incumbent upon mankind, the Pilgrimage of the House. Noble Qur'an, 3:97]*

I asked her how many days she had been traveling.

Bibi Fizza (ra) told me: *[We created the heavens and the earth and all between them in Six Days. Noble Qur'an, 50:38]*

I asked her, "Do you feel hungry?"

Bibi Fizza (ra) replied: *[We (Allah) did not make them such bodies that ate no food. Noble Qur'an, 21:8]*

I gave her food and asked her to hurry up to catch the caravan but she replied: *[Allah does not task any soul beyond its ability. Noble Qur'an, 2:286]*

I suggested that she sit on the camel behind me, but she said:

*[Had there been gods therein besides Allah, there would have been disorder in both (the heavens and the earth). Noble Qur'an, 21:22]*

I realized that, because we were not husband and wife, it was Haram (forbidden) for both of us to ride the camel. So I got off and mounted her on it. As she sat on the camel, she said:

*[Glory to Him Who has subjected these to our (use). Noble Qur'an, 43:13]*

When we reached the caravan, I asked her, "Do you know anyone among them?"

Bibi Fizza (ra) called out in reply: *[O Dawood, Verily, We have appointed you a vicegerent in the earth. Noble Qur'an, 38:26]*

*[And Muhammad is not but a Messenger. Noble Qur'an, 3:144]*

*[O Yahya! Hold the book with firmness! Noble Qur'an, 19:12]*

*[O Musa! Verily I am Allah, the All-Mighty. Noble Qur'an, 27:9]*

I began to call out these four names at which four youths came out of the caravan and ran towards Bibi Fizza (ra). I asked her who they were and she replied:

*[Wealth and children are the adornment of the world. Noble Qur'an, 18:46]*

I realized that they were her sons. The woman turned to the youth and said:

*[O my Father, employ him, verily the best of those who you can employ is the strong man and the trusted one. Noble Qur'an, 28:26]*

Bibi Fizza (ra) thus made them understand that I had helped her. Then she told them:

*[And verily God increases manifold to whosoever He wills. Noble Qur'an, 2:261]*

The sons understood their mother's hint and paid me well. I asked them who this noble lady was, and they replied, "She is our mother, F Fizza, the maidservant of Bibi Fatimah (sa). She has conversed in nothing but Noble Qur'an for the last 20 years."[1]

## Heritage of divine knowledge

Imam Muhammad Baqir (as) said:

O Jabir, narrate to me the tradition about what you saw in the scroll of Fatima.

Jabir said: Yes, O Abu Ja'far, one day I went to the house of Fatima to offer greetings at the birth of Imam Hasan (a.s.). I saw in the hands of Fatima, a scroll in a white binding. I asked: O chief of the ladies, what scroll is this? She said: It contains the names of the Imams from my progeny. I said: Can I see it?

She replied: Only the Prophet, the successor of the Prophet and his Ahlul Bayt (a.s.) can touch this scroll. If this restriction had not been there I would have given it to you. But I can permit you to see it without touching it.

1. (Manaqib Ibn Sharh Ashoob)

Jabir says: I read this scroll. It was written therein: Abul Qasim Muhammad bin Abdullah Mustafa, whose mother is Amina binte Wahab, Abul Hasan Ali Ibne Abi Talib al-Murtuza, whose mother is Fatima binte Asad bin Hashim bin Abde Manaf, Abu Muhammad Hasan bin Ali al-Birr, Abu Abdullah Husain bin Ali Taqi, both of whose mother is Fatima binte Muhammad, Abu Muhammad Ali bin Husain al-Adl whose mother is Shaharbano binte Yazdjird Ibne Shahanshah, Abu Ja'far Muhammad bin Ali al-Baqir whose mother is Umme Abdullah binte Hasan bin Ali Ibne Abi Talib (a.s.), Abu Abdullah Ja'far bin Muhammad as-Sadiq whose mother is Umme Farwa binte Qasim bin Muhammad bin Abu Bakr, Abu Ibrahim Musa bin Ja'far Thiqa whose mother is a slave wife named Hamida, Abul Hasan Ali bin Musa ar-Reza whose mother is a slave wife named Najma, Abu Ja'far Muhammad bin Ali Zaki whose mother is a slave wife named Khizran, Abul Hasan Ali bin Muhammad Amin whose mother is Susan the maid, Abu Muhammad Hasan bin Ali Rafiq whose mother is Samana the maid and her patronym was Ummul Hasan, Abul Qasim Muhammad bin Hasan, the proof of Allah on the creatures whose mother is Narjis the maid slave; peace of Allah be on them all."

Mushaf of Fatima (sa) is a book attributed to Fatima Zahra(sa) . She recorded in it the events that would take place without talking about the matters of lawfulness and unlawfulness. Later on, this book was called 'Mus'haf Fatima'. This book was with the infallible imams (as). They referred to it to see the events that human beings would face in their coming life. It is too false and silly to say that 'theMus'haf Fatima' is a Qur'an other than the Qur'an which is in the hands of Muslims. The enemies of the Ahlul Bayt (as) and the opponents of the Shia waged a violent attack against them and accused them of distorting the Qur'an and claimed that the 'Mus'haf Fatima'is another Qur'an different from the Qur'an known among all Muslims. We have refuted all that in our book -The purity of the Qur'an from distortion.

1. Kamaaluddin wa Tamaamun Ni'ma by Shaykh as - Saduq

## Lady Fatima Zahra (sa), her worship and Godliness

Speaking about Lady Fatima`s (sa) worship is endless, she used to breath quickly while praying for fear of Allah. She stood up in prayer so much that her feet swell. She woke up in the nights and stood in prayer till the dawn. Her supplications always used to be for benefits of others.

Moreover, many prayers and supplications have been reported on Lady Fatima`s account; among them are the famous supplication for the relief of fever and headaches, and also Tasbih of Fatima Zahra (sa). Her prayers and supplications will be mentioned in chapter 5 of this book.

Al-Hassan al-Basri said:

"There was not a woman in this Ummah more submitting (to Allah) than Fatima. She used to pray until her feet became swollen."

It is quoted in Bihar al-Anwar. V. 10, Imam Hasan ibn Ali (as) narrates, "I saw my mother in the prayer site (mihrab) on Friday night when she continuously performed genuflection and prostration until the sun rose. I heard her praying for the believing men and women; she would mention their names and sincerely prayed for them, but asked nothing for herself. I said to her, 'My dear mother! Why don`t you pray for yourself as you pray for others? She replied, 'my son, we must first pray for our neighbors (i.e. others) and then for ourselves.'"[1]

The Messenger of Allah said, "Fatima is my spirit, which I hold in me; She is a human huri. Whenever she keeps up prayer in her Mehrab before her Lord, her light illuminates to the angels in Heaven just as a star shines to mankind on

1. Shaykh Sadooq, 1408 (A.H.), v. 1, p. 215, section 145; hadith no, 1, Arbali, 1401 (A.H.), v. 2, p. 94; Tabari, 1413 (A.H.), p. 152; Majlisi, 1421 (A.H.), v. 18, p. 63.

Earth. So Allah, Exalted is His name, says to the angels: 'My angels, look at my servant, Fatima, who is the mistress of all my female servants, keeping up prayers before Me. Her limbs shake from fear of Me and she worships Me whole heartedly. Bear witness that I have safeguarded her Shiites (followers) from Helfire...'[1]

Imam Sadiq (as) said, "Fatima was given the name 'Muhaddatha' because the angels would descend to the Earth and converse with her, just as they would converse with Lady Maryam, the daughter of Imran. They would say to her, 'O Fatima! Surely God has chosen and purified you and favored you over the women of the world. O Fatima! Perform qunoot and prostration (sajdah) for your Lord and genuflect (rukue) with the ones who perform genuflection.' One night Fatima asked them 'Isn`t Maryam- the daughter of Imran- the one who has been favored above the women of the world?' They said, 'Surely, Maryam is the leader of the women of her own time, and God Almighty has chosen you as the leader of all the women of all times.'"[2]

Zayd bin Ali narrated from his fathers that his grandmother Fatima (sa) said, "I heard the Prophet (saw) saying: 'On Friday, there is an hour (certain time) when every Muslim asks Allah for something good, Allah will grant it to him.'

I (Fatima) said, 'O messenger of Allah, which hour is it?'

He said, 'When a half of the sun goes downward for setting.'"

Zayd said, 'Fatima (sa) often said to her servant: 'Ascend the hill, and when you see a half of the sun going downward for setting, let me know so that I shall supplicate Allah.'[3]

1. Bihar al-Anwar, Virtues of Shazan Ibn Jibreal, p. 10; Fara'ed al-Samtain, v. 2, p. 34, n. 371; Jalal al-Oyoon of Shobar, v. 1, p. 186-187

2. Tabari, 1413 (A.H.), p. 80; Ibne Hakim Shami, 1420 (A.H.), p. 456

3. Bihar al-Anwar, vol. 89 p.269; Ma'ani al-Akhbar, p.399; Dala'il al-Imamah, p.5; Majma' az-Zawa'id,

There are various narrations about Tasbih Fatima`s importance and order. Imam Baqir (as) informed, "Allah is not worshipped by anything more meritorious than the Tasbih of Fatima Zahra (sa). Had there been any worship superior to it, most surely the Holy Prophet (saw) would have granted it to Fatima (sa)." [1]

Imam Baqir (as) also said, "One who recites the Tasbih of Lady Fatima(sa) and then seeks forgiveness, will be forgiven." [2]

Imam Jafar Sadiq (as) said about the dearness of this Tasbih in the eyes of the Imams of the Ahlulbayt (as), "Reciting Tasbih of Lady Fatima (sa) everyday after every prayer (salat) is liked by me more than reciting one thousand rakats of recommended (mustahab) prayer". [3]

1. Wasael Shia, v. 4, p. 1024.
2. Wasael Shia, v. 4, p. 1023.
3. Al-Kafi, Kitab Salat

## Lady Fatima Zahra (sa), charity to the poor

Lady Fatima (sa) was in a hard life from the birth to the martyrdom, and never neglected remembrance of others. She not only encouraged and supported his husband- Imam Ali (as) - in helping the poor but also she herself donated even her wedding dress.

The Prophet (saw) had a new dress made for Fatima (as a gift) for her wedding; she had just one old patched dress. On her wedding night, someone knocked on the door and said: "I ask the household of Prophethood to give me an old dress." At first, Fatima was going to give him her old dress, but then remembered the Quranic verse: 'By no means shall ye attain righteousness unless ye give (freely) of that which ye love (prefer)'

She then gave the poor man her new dress. Consequently, Gabriel descended and said: "O Muhammad! Allah sends Him peace upon you; He commanded me to greet Fatima and (give her the gift He sent her) which is a dress from Paradise, made of silk brocade etc."[1]

Imam Sadiq (as) quoted Jabir Ibn Abdullah Al-Ansari as saying:

"One day when we had finished the Asr prayer with the Messenger of Allah an old Arab immigrant man, who was wearing worn-out clothes and was barely able to walk because of his old age and weakness came by. The Prophet asked the old man about his affair; the old man answered:

"Prophet of Allah I am starving, so feed me, I am naked, so clothe me, and poor, so help me.'

1. Al-Asfouri wrote in his book Nuzhat al-Majalis, v. 2; p. 226, on the authority of Ibn al-Tawous. Muhammad Kazim Ghazvini in Fatima Zahra; Her birth to her Martyrdom, p. 199-200

The Prophet (saw) then said: 'Surely I find nothing to give you. Yet, he who guides to goodness is equal to him who performs it. So go to the house of she who loves Allah and His Messenger, and Allah and His Messenger love her. The one who prefers Allah over herself I mean Fatima.'

Fatima's house was near the Prophet's house. He asked Bilal to lead the man to her house. When the old man reached the house, he cried out:

'Peace be upon you, O household of prophethood, the (dwellers of the place where) angels frequently visit, where Gabriel-the holy spirit-descends to bring what the Lord of the Worlds reveals.'

Fatima (sa) said: 'Peace be upon you; who are you?' The old Beduin answered: 'I am an old Arab man; I have immigrated to your father, The Master of mankind, from a distant place. Daughter of Muhammad, I am hungry and in need of clothing, so console me-may Allah bless you.'

When this occurred, the Prophet, Ali, and Fatima had not eaten for three days. Yet, Fatima gave him a tanned ram skin, which was used as Al-Hassan and Al-Hussain's bed.

Then Fatima (sa) told the poor man: 'Take this, may Allah substitute it for you by a better gift by selling it.'

The old man replied: Daughter of Muhammad, I complain to you of hunger and you give me a ram's skin? How can I eat with this?'

When Fatima (sa) heard what the old man had to say, she gave him the necklace, which was given to her by Fatima Bint Hamza Ibn Abd al-Muttalib.

The old man took the necklace and went to the Mosque to meet the Prophet who was sitting in the presence of his companions. He went to the Prophet and said: 'Messenger of Allah, Fatima Bint Muhammad gave me this necklace and said: 'Sell it, for Allah will grant you a solution to your problem.'

When the Prophet (saw) heard what the man had to say, he cried and said: 'Indeed, Allah will grant you a solution, for Fatima Bint Muhammad, the Mistress of all women gave you this necklace.'

Meanwhile, Ammar Ibn Yasir (may Allah bless his soul) said: 'Messenger of Allah, do I have your permission to buy this necklace?'

The Prophet (saw) answered: 'Buy it Ammar, surely if all of mankind and Jinn participate in buying it Allah will not torture them in Hellfire.'

Ammar said: 'How much do you want for it?'

The old Beduin said: A meal of bread and meat, a Yemeni shirt to cover my private parts and to perform my prayers in front of my Lord, and a dinar so I can return to my family.'

Ammar, who had just sold his share of booty from the battle of Khaibar, told the man: I will give you twenty (20) dinars, two hundred (200) dirhams, a Yemeni shirt, my horse to take you home, and your need of wheat bread and meat.'

The old then said: 'What a generous man you are!!'

When Ammar had fulfilled his promise to the old man, the later came back to the Prophet (saw) who said: Are you satisfied and clothed?'

The old man said: Yes, and I have become rich; may my father and mother be your sacrifice.'

The Prophet (saw) then said: 'So reward Fatima for her kindness.'

The old man supplicated: 'O Allah, surely You are our God whenever we ask You; We have no other God to worship besides you; You are the one who grants us beneficence in all conditions;'

'O Allah, grant Fatima that which no eye has ever seen, and ear has ever heard....'

During that time, Ammar had perfumed the necklace with mush wrapped it in a Yemeni shirt, and gave it to one of his slaves by the name of Sahm, who he had bought with the money that he had received for selling his share of the Khaibarian booty. He told Sahm: 'Take this necklace and give it to the Messenger of Allah (saw) and tell him that I give you to him also.'

When Sahm had delivered the message, the Prophet (saw) said: 'Take the necklace to Fatima and I give you to her also.' When the slave had told Fatima the message, she (sa) took the necklace and told the slave that he was free.

Upon hearing Fatima (sa), Sahm laughed, so Fatima (sa) asked him about the reason that made him laugh. He answered: 'I smiled when I thought of the abundance of goodness put in this necklace; it fed a hungry man, clothed a naked man, satisfied a poor man, freed a slave and came back to its original owner." [1]

Lady Fatima (sa) milled wheat and barley for her poor neighbors who were unable to do that. She carried water to her weak neighbors who could not get water.

Ibne Abbas has narrated:

"Both Hasan and Husayn were sick when the Prophet (saw), along with a group of his companions came to see how they were doing.

The Prophet (saw) said to Imam Ali (as), 'O Abul Hasan! It would be good if you took an oath (to Allah) for your children to be cured from their sickness.'

Thus, Imam Ali (as) and Fatima (sa), and their female-servant, Fidhdhah, made an oath to Allah that if the children recovered, then they would fast for three days (according to some traditions, Hasan and Husayn also took part in the oath that they too would fast for three days).

A short time elapsed and both of them were cured from their sickness.

Even though they had very little food in the house, Imam Ali (as) still divided the barely he had at home into three portions and his wife, Fatima (sa) took one-third of this and ground it into flour and baked bread with it.

At the time of breaking the fast, a beggar came to the door of their house and said: 'Peace be upon you, O family of Muhammad! I am a poor person from among the poor Muslims. Please give me some food -may Allah bless you with food from paradise!'

1. Bihar al-Anwar, v.43,p.56; Jal al-oyoon, v. 1, p. 144; Awalim, v. 11.

All of the members of the house placed this poor person's needs ahead of their own and each of them gave their portion of bread to the poor man and that evening, they all broke their fast with only water.

On the second day, they also kept a fast and at the time of breaking the fast with the food which had been prepared (barley bread), an orphan came to the door and just like the previous day, they gave the orphan whatever they had. Again, they broke their fast with only water and prepared to begin the third day of fasting.

On the third day, a war-captive came to their house at sunset, asking for food and once again, this family gave away all of the food which they had!

When the morning of the fourth day rose, Imam Ali took Hasan and Husayn by the hand and went to see the Prophet. When the Prophet set eyes upon them, he saw them trembling due to their intense hunger!

He immediately said to them: 'It is very troubling for me to see you in such a state!'

The Prophet (saw) got up and accompanied them to the house of Fatima and saw her standing in the prayer niche. She too was suffering the pangs of hunger which were evident from her frail body and the heavy inset of her eyes. Witnessing this heart-breaking sight, the Prophet became extremely grieved.

Immediately at this point, the Angel Gabriel came down and said: 'O Muhammad! Take this chapter (of the Qur'an) Allah sends his salutations upon such a family.'

The Prophet (saw) then recited the chapter which was revealed to him, "chapter Hal Ata" (according to some scholars the Prophet recited from *"...surely the righteous..." until "...surely your endeavors shall be thanked..."* which makes up eighteen verses which were revealed to him.[1]

1. Refer to al-Ghadir, vol. 3, pg. 107 to 111; Ahqaqul Haqq, vol. 3, pg. 157 to 171 in which the above quoted tradition has been narrated from 36 scholars and leaders of the Ahlus Sunnah including their sources of reference; Bihaar al-anwar, v. 35, p. 237.

## Lady Fatima Zahra (sa), chasting and modesty

Lady Fatima (sa) was very chaste and afif. She was symbol of modesty throughout her life, whether in the father`s house or at the husband`s house. Imam Ali (as) said, "Once, a blind man asked permission to visit Fatima (sa), but she asked him to stay behind a screen. The messenger of Allah (saw) asked Fatima (sa), 'Why did you screen him though he is blind and could not see you?' She said, 'He could not see me, but I could see him.'

The Prophet (saw) said, 'I witness that you are a part from me.'[1]

Once, Imam Ali (as) asked Fatima (sa), 'When is woman closer to her Lord?'

She said, 'When she keeps to her house...'

Imam Ali (as) offered her answer to the Prophet (saw) who said, 'She is true. Fatima is a part from me.'[2]

It is related that Fatima (sa) told Asma bint Umays, "I do not like how they carry the corpse of women, they place a cloth upon their bier and their body is visible from underneath it. Whoever sees it, knows that it is the body of a man or a woman. I have turned feeble and the flesh of my body has melted, then will you not make something to conceal my body?"

Asma replied, "When I was in Abyssinia, the people had a bier that would conceal the body, if you desire I shall make it for you."

Fatima (sa) said, "Make it for me."

Asma called for a plank and placed it down, and then she called for some wood of the palm-tree and fixed it upon the plank. Then she placed a cloth upon it and said, "The bier of the people of Abyssinia was similar to this."

1. Bihar al-Anwar, v. 43, p. 91,

2. Al-Ja'fariyyat, p.95.

Fatima (sa) was pleased and said, "May Allah save you from the fire of hell. Make a similar kind for me and conceal me in it (after my death)."

It is also related that when the sight of Lady Fatima (sa) fell upon the bier, she smiled though she had never smiled after the death of the Prophet of Allah. Then she said, "What a fine bier is it that it prevents from recognition whether it (the body) is of a male or a female."[1]

1. Jala al-Oyoon, v. 1, p. 217; Kanz al-Ummal, v. 13, p, 686; Sharh Ibn Abi'l-Hadid,v. 16, p. 280.

## Lady Fatima Zahra (sa), crying for the Prophet (saw)

Sheikh Mufeed is quoted as writing in his book 'Al-Amali' that Abdullah Ibn Abbas said:

"When Allah's Messenger was on his deathbed, he cried until tears overtook his beard.

So was asked: 'What makes you cry, Messenger of Allah?'

The Prophet (saw) answered: 'I am crying for my progeny, for the crimes that will be committed against them by the evildoers of my nation after my death. It is as if I (can see) my daughter, Fatima, being oppressed and crying:

"O Father!" But no one will come to help her among my Ummah.'

Fatima (sa) began weeping when she heard this, so the Prophet said to her: 'Do not cry my daughter.'

She said: 'I am not crying because of that which will be done to me after you; rather, I am crying because I will be separated from you, Messenger of Allah'

He then said: 'Rejoice, O daughter of Muhammad, at the close succession to me, for you will be the first one to follow me from among my Ahlul Bayt."[1]

After the Prophet`s (saw) death, Fatima (sa) kept weeping day and night. Her lamentation did not subside nor did the flow of tears end. A group of the elders of Madinah came to the Commander of the Faithful Imam Ali (as) and said, "Fatimah weeps day and night! We cannot sleep at night due to it and we cannot find respite during the day. We want you to tell Fatima that either weep at night and remain silent during the day, or weep during the day and remain silent at night." Imam Ali replied, "I shall convey your message to her with due respect."

1. Bihar al –anwar, v. 43, ch. 7.

Ali (as) came to Fatima and saw her engrossed in immense sorrow and when her sight fell upon him, she became calm. Imam Ali (as) said, "The elders of Madinah have requested me to ask you to either weep at night or during the day."

Fatima (sa) replied, "O Abul Hasan! My life among these people is very short, and soon I will be departing. By Allah! I shall weep constantly until I unite with my father the Prophet of Allah."

Imam Ali (as) said, "You are at liberty, you may do as you wish."

Imam Ali (as) then built a house for Fatima (sa) at the cemetery of al-Baqi', far away from the houses of the people and he named it 'Baytul Ahzan' (The House of Sorrows).

Everyday, Fatima (sa) would dispatch (Imam) Hasan and (Imam) Husayn before her to al-Baqi' and then she would proceed towards it weeping.

Then she would sit and weep among the graves, and when night would fall, Imam Ali (as) would come and take them back home.[1]

It is related that one day Fatima (sa) said, "I want to hear the call to prayers by Bilal, my father's Muazzin ( the person who calls the Adhan for prayers). When Bilal al-Habashi was informed about this request, he decided to fulfil the desire of Fatima (sa) and raised his voice in the call to prayer.

When he said, "Allahu Akbar (Allah is Great)", Fatima (sa) remembered the days of her father and could not control her tears. When Bilal said, "I bear witness that Muhammad is the Messenger of Allah", Fatima (sa) screamed out and fell down upon the earth unconscious. The people told Bilal, "Stop the call to prayer, Fatima has passed away", and they thought that Fatima (sa) had died.

1. Bihar al-Anwar, v. 43, pp. 155-177; Awalim, v. 11, pp. 77-488.

Bilal stopped offering the call to prayer and when Fatima regained consciousness, she told him to complete it. Bilal did not do so and said, "O Mistress of the women! I believe that your life is in danger when you hear my voice (therefore pardon me)." Then Fatima excused him.[1]

It is related in al-Khisal of Shaykh al-Saduq from Aba Abdullah as-Sadiq (as): "There are five who cried more than others in the world, Adam (as), Jacob (as), Joseph (as), Fatima (sa); the daughter of Muhammad (saw), and Ali ibn al-Husayn as Sajjad (as).

Adam cried over Paradise so much that his tears flowed like a creek on his face.

Jacob cried for Joseph so much that he became blind and he was told, 'by Allah (never) will you cease to remember Joseph until thou reach the last extremity of illness, or until thou die.'

And Joseph cried for Jacob so much in the prison that the other prisoners asked him to either cry in the daytime or at night, He accepted and only cried only once every twenty-four hours.

And Fatima (sa) cried over God`s Prophet (saw) so much that the residents of Medina got upset and told her that her crying is bothering them. Then she left the town every day and went to the grave yards of the martyrs and she cried.

And Imam Sajad (as) cried a lot after the tragedy of Karbala.

Imam Sadiq (as) said: "Fatima (sa) lived after the Messenger of Allah for seventy-five days. She was severely depressed because of the death of her father. Gabriel would come to provide her solace because of the death of her father and would comfort her soul. Gabriel also would inform her about what will happen to her children. At the same time Ali (as) would write all of them dowm and thus is Mushaf of Fatima (sa)."[2]

1. Rawzah al- Mootaqln, v. 2, p. 257; Bihar al-Anwar, v. 43, p. 157.

2. Oyun al-Mujezat, p. 45;Bihar al- Anwar, v. 43, p. 8; Jonatol Asema, p. 166.

## Lady Fatima Zahra (sa), the demise of the Prophet (saw)

The Prophet (saw) passed away while he rested his head on Ali`s (as) chest and expired.

Imam Ali (as) in a sermon of Nahjul Balagha said: "When the Prophet (saw) died, his head was on my chest, and his ( last) breath blew over my palms and I passed it over my face. I performed his (funeral) ablution, may Allah bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voice, as they invoked Allah`s blessing on him, till we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his death?"

It is narrated from Salman in *Ihtijaj* and *Kitab Sulayman bin Qays Hilali* that, 'when Imam Ali (as) completed the funeral bath and shrouding of the Prophet(saw), he called me, Abu Dharr, Miqdad, Fatima, Hasan and Husayn and himself he stood in the front and we stood behind and performed the funeral prayer.'

It is related by Umar that as they were seated in the Prophet`s (saw) house a man cried out all of a sudden from outside, "O son of Khattab (Umar) please step out for a moment." Umar told him to leave them alone and go away as they were busy in making arrangements for the burial of the Prophet (saw).

The man replied that an incident had occurred, the Ansar were gathering in force in Thaqifah Bani Sa`idah and, as the situation was grave, it was necessary that he (Umar) should go and look in to the matter lest the Ansar should do something which would lead to a war. On this Umar said to Abu Bakr, 'Let us go.'[1]

1. Al Faruq by Allamah Shibli Numani, v. 1, p. 87.

The modern Sunni scholar Dr Rahim in his simplified analysis of history writes: " Being informed of the proceedings of the Ansars, Abu Bakr, Umar and Abu Ubaidah hastened to the meeting place and were there just in time to interrupt the finalization of the Ansars choice of Sa`d ibn Ubaidah to the successorship of the Prophet (saw). Ali was at that time busy in preparing the coffin of the Prophet, and did not know anything about the meeting of the Ansars to elect a successor." [1]

Shaykh Mufeed, Shaykh Tusi, Shaykh Tabarsi and all tradition scholars of Shia and Sunni say that when the Messenger of Allah (saw) passed away from the world, the leaders of Muhajireen and Ansar, like Abu Bakr, Umar, Abdur Rahman bin Auf etc, left Ahlul Bayt (as) in that trajedy and went to Saqifah Bani Saada, and busied to obtain the Caliphate.

The declaration of Ghadir Khum and the rest of the statements of the Prophet on various occasion concerning Imam Ali`s (as) successorship were ignored.

The Muhajireen denied the homage that the Prophet (saw) had taken for Imam Ali (as) in Ghadeer Khum to be the caliph after him. They said, "Muhammad thought that this matter (the caliphate) had already been fulfilled for his cousin. How far! It shall not be fulfilled." [2]

The crows that had given allegiance to Abu Bakr accompanied him to the mosque so that others might also pledge him their allegiance. Ali (as) and abbas were still engaged in washing the body of the Prophet (saw), when they heard cries of Allahu Akbar coming from the mosque, Ali asked, "What is this uproar?" Abbas replied: "Something quite unprecedented," and then added, looking at Ali, "Did I not tell you that this would happen?" [3]

1. A Short History of Islam, by Dr Rahim, p. 57.
2. The Life of Imam al-Husayn bin Ali (a.s.), vol.1 p.235.
3. Ibn Abi`l – Hadid, Sharh, v. 1, p. 133; Ibn Abd Rabbih, al- `Iqd al -Farid, v. 3, p. 63.

The celebrated historian al-Mas`u`di writes, "After the events at the Saqifah, Ali told Abu Bakr, "You have trampled on my rights, refused to consult with me, and ignored my claims." Abu Bakr`s only answer was to say, "Yes, but I was fearful of chaos and disorder." [1]

Historians record that when some of the Bani Hashim as well as Muhajireen and Ansar refused to pledge allegiance to Abu Bakr, they took refuge in the house of Fatima in order to swear allegiance to Ali. [2]

1. Al- Mas`udi, Muruj al-Dhahab, v. 1, P.441; Ibn Qutaybah, al- Imamah wa al- Siyasah, v. 1, pp.12-14.

2. Abu al-Fida', al-Tarikh, v. I, p. 156; al-Diyar Bakri, Tarikh al-Khamis, v. I, p. 188; Ibn Abd Rabbih , al- Iqd al-Farid, v. III, p. 63; al-Muhibb al-Tabari, Riyad al-Nadirah, v. I, p. 167; Ibn Abi`l-Hadid, Sharh, v. I, pp. 130-34.

## Lady Fatima Zahra (sa), the attack on her house

Most of historians and narrators have mentioned the companions` attack on Imam Ali and Fatima`s house which was sacred to the Prophet (saw) who stopped everyday for six month at its door and recited this Quranic verse, *(Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. 33:33).*

Allamah al-Majlisi in his work, *Bihar al-Anwar* quotes from the book of *Sulaym b. Qays al-Hilali*, al-Kufi that Aban b. Abil 'Ayyash relates from Sulaym (b. Qays) that Salman and Abdullah b. Abbas narrate that, "When the Prophet of Allah passed away and had not yet even been put to rest, the people broke the pledge (given to the Prophet) and turned apostates and gathered to work against the dictates of the Prophet. Ali remained busy in the funeral proceedings of the Prophet and gave him the funeral bath, shrouded him, applied the Hunut, recited the prayers upon his body and laid him in the grave. Then he returned back to his house and in accordance with the will of the Prophet, remained engrossed in compiling and arranging the verses of the Qur'an, and this kept him away from everything else."

'Umar told Abu Bakr, "All the men have pledged allegiance at your hands except this man (Ali) and his family - send a man to him inviting him to come here and pledge the oath of allegiance."

Abu Bakr chose the cousin of 'Umar named Qunfudh for this task and told him, "Go to Ali and tell him to hasten to the call of the caliph of the Prophet of Allah." Qunfudh went to Ali (as) several times and relayed the message of Abu Bakr to him however each and every time, Ali (as) refused to go with him.

'Umar was enraged and called out to Khalid and Qunfudh and told them to gather fire and wood which they gladly obeyed. They took wood and fire and went along with 'Umar to the house of Fatima (sa).

Fatima (sa) was behind the door and was still wearing the clothes of grief (over the Prophet's death) and had become weak due to the separation from the Prophet, when 'Umar came to the front of the house, banged at the door calling out, "O son of Abu Talib! Open the door!"

Fatima answered, "O 'Umar! What do we have to do with you, why do you not leave us alone, while we are still in grief!"

Umar replied, "Open the door or else I will burn it down upon you!" Fatima (sa) said, "O 'Umar! Do you not fear Allah? You enter my house without seeking permission and want to assault us?"

However Umar was not moved at all and called for fire and began to set the house on fire. Then he pushed the half-burnt door and Fatimah came face to face with Umar and called out, "O Father! O Prophet of Allah (saw)!"

Umar unsheathed his sword and struck at the side of Fatima and she screamed out. Then Umar lifted his whip and struck the arm of Fatima and she screamed again, "O Father!"

Hearing this Imam Ali (as) rushed and caught hold of the collar of the shirt of Umar and pulling him, threw him upon the ground such that his nose and neck were injured. He had resolved to kill Umar when suddenly he remembered the promise he had given to the Prophet (saw) to forbear (the difficulties) and obey (Allah and His Prophet) patiently and thus said, "O son of Sahhak! By Allah Who cherished Muhammad (saw) for prophethood! If there was no will of the Prophet, you would not have had the courage to enter my house without permission!"

Umar then cried out and called for help and a group of people ran forward to help him. They entered the house of Ali and dragged him towards the masjid. Fatima was standing at the door when Qunfudh struck her with his whip, and when she passed away, the sign of the whip marks were visible upon her arm similar to a bracelet. Qunfudh then pushed the door with such severity and threw it towards the side of the body of Fatima that one of her ribs broke and

the child in her womb died - and in this state she lay on her bed until she attained martyrdom."

It is narrated from Imam Sadiq (sa) by Aba Basir, "The cause of Lady Fatima`s (sa) death was that Ghonfoz – the servant of Umar – hit her with the sheath of his sword by his order, leading her to miscarry Mohsin (her baby) and become severely ill. In her illness, she refused to accept visitation from those who caused her this pain.[1]

The following are the narrations of the historians who have mentioned this fact:

Al-Bukhari narrated Umar said: "And no doubt after the death of the Prophet we were informed that the Ansar disagreed with us and gathered in the shed of Bani Sa`ad. Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr."[2]

When Umar came to the door of the house of Fatima, he said: "By Allah, I shall burn down (the house) over you unless you come out and give the oath of allegiance(to Abu Bakr)."[3]

Umar said to Fatima (who was behind the door of her house): "I know that the Prophet of God did not love anyone more than you, but this will not stop me to carry out my decision. If these people stay in your house, I will burn the door in front of you."[4]

1. Bihar al- Anwar, v. 43, p. 170.

2. Sahih al-Bukhari, Arabic-English, v. 8, Tradition #817

3. History of Tabari (Arabic), v. 1,p. 1118-1120; History of Ibn Athir, v. 2, p. 325; Al-Isti`ab, by Ibn Abd al-Barr, v. 3, p.975; Tarikh al-Kulafa, by Ibn Qutaybah, v. 1, p. 20; al-Imamah wal-Siyasah, by Ibn Qutaybah, v. 1, p. 19-20.

4. Kanz al-Ummal, v. 3, p. 140.

Al-Balathiri mentioned that Abu Bakr sent for Imam Ali to pay homage to him but Imam Ali (as) refused to pay homage. Therefore, Umar came with a wick. Fatima (sa) met him at the door and said to him, 'Shall you set fire to my door?'

He said, 'Yes, and this is stronger than what your father had brought.'[1]

Al-Tabari mentioned: "Umar came to Ali`s house wherein there were Talha, az-Zubayr, and some men from the Muhajireen, and said to them, 'By Allah, I will burn (the house) over you or you come out to the homage.' Az-Zubayr went out drawing his sword, but he stumbled and fell to the ground and the sword fell from his hand. They (Umar and his fellows ) jumped on and took him."[2]

Ibn Abd Rabbih said: "Those who did not pay homage to Abu Bakr were Ali, al-Abbas, az-Zubayr, and Sa`d bin Ubada. As for Ali, al-Abbas, az-Zubayr, they remained in Fatima`s house until Abu Bakr sent to them Umar bin al-Khattab to make them get out of Fatima`s house. He said to him, 'If they refuse, you should fight them.'

Umar came with a torch intending to set fire to the house. Fatima (sa) met him and said, 'O ibn al- Khattab, have you come to burn our ?

He said, 'Yes, or you enter into what the nation has entered into.'[3]

Ibn Abil Hadeed said: "Umar came to Fatima`s house with some men from the Ansar and a few from the Muhajireen and said, 'I swear by Whom in Whose hand Umar`s soul is, either you come out for the homage or I will burn the house over you.'[4]

1. Ansab al-Ashraf, v. 1, p. 586.
2. Tareekh at-Tabarl, v. 3, p. 198.
3. Al-Iqd al-Fareed, v. 5, p. 12.
4. Sharh Nahjol Balagha by Ibn Abil Hadeed, v.1, p. 124.

Ash-Shahristani mentioned from an-Nidham that Umar was shouting : Set fire to her (Fatima) house with all those in it.' There were no but Ali, Fatima, al-Hassan, and al-Hussein inside the house.[1]

Umar Redha Kahhala said, "Abu Bakr found that some men had defaulted his homage like al-Abbas, az-Zubayr, and Sa`d bin Ubada. They were with Ali bin Abi Talib in Fatima`s house. Abu Bakr sent to them Umar bin al-Khattab who called out to them while they were inside Fatima`s house. They refused to come out. Umar ordered firewood to be brought. He said, 'I swear by Whom in Whose hand Umar`s soul is, either you come out (for the homage) or I will set fire to it (the house) over all those in it.' It was said to him, 'O Abu Hafs ,(Umar`s surename) Fatima is there.' He said, 'Even though!'"[2]

Al-Masoodi mentioned that Al-Abbas went to Amirul Mo`minin (Imam Ali) when the Prophet (saw) died. Imam Ali (as) and some of his followers remained in his house with what the Messenger of Allah had entrusted him. People (Abu Bakr`s men) attacked his house, set fire to the door, and took him out by force. They pressed the Principle of women behind the door.[3]

1. Al-Milal wen-Nihal, v. 1, p. 56.
2. A`lam an-Nisa', v. 4, p. 114.
3. Ithbat al-Wasiyya, p. 123.

## Lady Fatima Zahra (sa), the miscarried son

Shaykh Mufid has said: " Fatima (sa) had a miscarriage after the demise of the Prophet (saw) of a boy whom the Messenger of Allah (saw) had named, even as he was in his mother`s womb, Muhsin." [1]

Al-Safari, the Shafi`i scholar, has said, "Al-Hassan (as) is the first of Fatima`s five children:

al-Hassan and al-Husayn (as), al-Muhsin, who died in a miscarriage, Zainab al-Kubra and Zainab al-Sughra." [2]

It is narrated by Balathiri, saying that: "Umar squeezed Fatima (sa) behind the door till she miscarried Muhsin despite everyone`s knowledge of her father`s statement. 'She is part of me; whoever hurts her, hurts me.' [3]

According to Al-Ma`arif of Ibn Qutaybah, " al-Muhsin was damaged because of the pressure of Qunfath al-Adawi." [4]

In a narrative from Imam Sadiq (as), he said:

"He (Qunfath-Umar`s servent) kicked her in the stomach, hence the miscarriage of Muhsin." The same narrative also says, "And he kiched the door with his foot till he hit her stomach, and she was six months pregnant with al-Muhsin, causing her to miscarry." [5]

1. Shaykh al-Mufid, al-Irshad, v. 1, p. 355; Al-Irbali, Kashf al-Ghumma, v. 2, p. 67; Al- Majlisi, Bihar al-Anwar, v. 42, p. 90.

2. Nuzhat al-Majalis, v. 2, pp. 184-194.

3. Itnbat al-Hudat. V. 2, p. 370; Al-Bayadi, Al-Sirat al-Mustaqim, v. 3, p. 12.

4. Ibn Shahr Ashub, Al-Manaqib, v. 3, p. 407 (published by Dar al-Adwa`); Al-Majlisi, Bihar al-Anwar, v. 43, pp. 237-233; Al-Awalim, v. 11, p. 539.

5. Fatima al-Zahra: Bahjat Qalb al-Mustafa, v. 2. P. 532; citing Nawa`ib al-Duhur, p. 194; Al-Hidaya al-Kubra, p. 417.

Al-Majlisi II has said: " They both (Umar and his servent) squeezed Fatima (sa) behind her door till she miscarried Muhsin."[1]

The author of the book *Conference of the Scholar of Baghdad* has said, "Umar squeezed Fatima (sa) between the wall and the door very hard and with cruelty till she miscarried her fetus."

1. Nawadir al-Akhbar, p. 183; 'Ilm al-Yaqin, pp. 686,688; Awalim al 'Ulum, v. 11, p. 414.

## Lady Fatima Zahra (sa), Fadak

One of the oppressive procedures that Abu Bakr followed against Fatima (sa) was his confiscating of Fadak to the public treasury.

Fadak was a village in Hijaz about two or three days (of travel) from Medina.[1] It belonged to the jews and was near to khaybar.[2]

Fadak was not conquered by the Muslim armies, but it was from that which Allah had granted to his prophet by peacemaking in the seventh year of hijra; therefore, it was completely the Prophet`s property.

When the Muslims conquered the forts of Khaybar, Allah threw fear and terror into the Jews` hearts and they hurried to make peace with the messenger of Allah on condition that they would give him the half of their lands. Thus Fadak became the Prophet`s property.

When Fadak was in the Prophet`s possession, this verse was revealed to him,

*"And give to the near of kin his due." 17:26*

Many recurrent, true traditions were transmitted confirming that the Prophet (saw) had sent for Fatima (sa) and donated her with Fadak and al-Awali saying to her, "This is a share that Allah has determined for you and for your progeny."[3]

It is narrated by Ibn Abbas when the Quran verse on giving rights to kindred was revealed, Muhammad (saw) called to his daughter and gifted the land of Fadak to her.[4]

1. MuJam al-Buldan, v. 4, p. 238

2. MaJma` al-Bahrain, v. 5, p. 283

3. Shawahid at-Tanzil, v. 1, p. 441; ad-Durr al-Manthur, v. 2, p. 151. Kanzul Ummal, v. 2, p. 158; Rooh al-Ma`ani, v. 5, p. 58.

4. Dur al-Manthur, v. 4, p. 177.

Abu Bakr had confiscated Fadak, Fatima (sa) asked him to give it back to her. Historians say that Abu Bakr asked Fatima (sa) to bring him witnesses that the Prophet (saw) had donated Fadak to her and she did. The witnesses were Imam Ali (as) and Umm Aymen about whom the Prophet (saw) said she was from the people of the paradise.

It is mentioned that Abu Bakr regarded neither the witness of Imam Ali (as) nor Umm Ayman`s.

Abun bakr ignored the position of the daughter of the Prophet (sa) about whom the Prophet (saw) said she was the principle of all the women of the nation and the worlds, and that Allah would be pleased for her pleasure and displeased for her displeasure as the Prophet (saw) often said:

*She was one of those whom Allah had imposed the love to them on them on the nation. (42:23),*

*and she was one of those whom Allah had purified and kept uncleanliness away from them. (33:33)*

Ibn Abil-Hadid said: "I asked Ali Ibn Fareqi, a distinguished teacher of Madrassa-Gharbia, Baqdad: "Was Fatima (sa) truthful in making the claim (regarding Fadak)?"

He Answered, "Yes!"

I said, "Did Abu Bakr know that she [Fatima Zahra(sa)] was a truthful woman?

Again he answered, "Yes."

I then asked, "Then why did the Caliph not give that which she was entitled to back to her?"

At the moment the teacher smiled, and said with great dignity, "If he had accepted her word on that day and had returned Fadak to her on account of her being a truthful woman and without asking for any witnesses, she could very well use this position for the benefit of her husband on the following day and say."

When Lady Fatima (sa) knew of Abu Bakr`s attempt to seize Fadak, she accompanied a group of women to the mosque. There she sat down and delivered a famous sermon.[1]

Sheykh al-Mufid narrates in his book titled Al-ikhtisas from Abdullah ibn Sinan who cites Imam Al-Sadiq (as) saying the following: "Abu Bakr wrote a title of her ownership of Fadak, so she went out and the title was in her hand. 'Umar met her. He said to her, 'What is this piece of paper which you are holding, O daughter of Muhammad?' She said, 'A title written for me by Abu Bakr whereby he restored my ownership of Fadak.' He said, 'Give it to me.' She refused to give it to him, so he kicked her with his foot, Then he slaped her...."[2]

1. The sermon of Fadak will be mentioned in 3th chapter of this book.

2. Al-Mufid, Al-Ikhtisas, p. 185; Al-Majlisi, Bihar. Al-Anwar, v. 29, p. 192.

## Lady Fatima Zahra (sa), her martyrdom

It is narrated from Imam Jafar Sadiq (as), "Lady Fatima (sa) passed away on Tuesday, the 3rd of Jamadi al-Akher, in the 11th year of Hijra. After 18 years and 7 months of life, she became a martyr in Medina between the time of the Maghrib and Ishaa prayers. The cause of death was by Umar`s command and his servant Ghonfoz striking her with the sheath of his sword, which led to the miscarriage of her baby Mohsen. She fell into a hard illness because of this blow, becoming bedridden, and not permitting any of those who caused her suffering to visit her.[1]

It is related in *'Amali'* of Shaykh Tusi from Ibn Abbas and from Fatima bint Husayn (as) in *'Maani Al-Akhbar'*. It's also related in *'Al-Ihtijaj'* of Shaykh Tabrisi from Suwaid Ibn Ghafleh that:

"When Fatima was inflicted with her illness, the women of the Muhajireen and Ansar gathered around her and said:

'How are you doing, daughter of Allah's Messenger?'

Fatima (sa) praised Allah, prayed for her father and said:

"I have become, by Allah, to have feelings of resentment for your world, detesting your men; I have casted them after testing them, hated them after examining them. Thus, shameful is the defiling of honor, playing after being serious, striking the soft rocks, the slackening of spears, the foolishness of judgments and the misguidance of wants".

"Evil indeed are (the works) which their souls have sent forward before them (with the result) that Allah's wrath is on them, and in torment will they abide".

1. The house of sorrow, p. 290. Tabari; Muhammad Ibn Jarir, Dala'il al-Imama, p. 135.

"So, may the unjust ones be done away with, cursed, and damned. Woe unto them! ..." [1]

Then Lady Fatima (sa) said: "Leave me alone! Surely there is not an excuse for you after (I have already) spoken to you; and there shall be no command after (I have seen) your shortcomings."

When Abu Bakr and Umar came to know about the illness of Fatima, they came to Imam Ali (as) and enquired him about her health and then requested him to take permission from Fatima (sa), So that they can meet her and ask forgiveness from her for their mistakes.

So Imam Ali (sa) said: As you wish!!!

Imam Ali then came to Fatima and said, "O daughter of the Prophet of Allah! These two men have requested me to ask you to permit them to visit you."

Fatima said, "This house is your house, and women should obey their husbands, I will not disobey you in anything - you may permit whomsoever you desire."

When they came to her, she turned her face away from them. They begged her to pardon them. She said to them, "I adjure you by Allah, did you not hear the messenger of Allah say: 'The pleasure of Fatima is from my pleasure and the displeasure of Fatima is from my displeasure? Whoever loves Fatima my daughter loves me, whoever pleases Fatima pleases me, and whoever displeases Fatima displeases me'?"

They both said that they did hear the Prophet (saw) say that. She raised her hands towards the heaven and said, "O Lord! These two men have hurt me, I complain in your audience and that of Your Prophet regarding them. By Allah!

1. This sermon of Lady Fatima Zahra (sa) will be mentioned completely in the 3th chapter.
This sermon is also recorded by Shaykh Saduq, Shaykh Mufid in his 'Amali', Kashf al-ghummah and Ibn Abil Hadeed in his 'Sharh Nahjul Balagha'.

I will never be pleased with you (two) until I meet my father the Prophet of Allah and inform him regarding your actions, and then He may judge between me and you."

Hearing this, Abu Bakr cried, "Woe be to me! Oh the punishment of Allah! I wish my mother had not given birth to me!" Umar rebuked him, "I wonder how men chose you as their guide! You are an old and feeble man that turns restless upon the rage of a woman and rejoices at the pleasure of a woman, so what happens if one displeases a woman?" Then they stood up and left. After this till the time Fatima (sa) died she kept cursing them both.[1]

It is mentioned, Abu Bakr said in his last illness, "I do not regret anything in this world except three things I have done that I wished I had not done...I wish I had not exposed anything in Fatima`s house...'[2]

1. A similar kind of narration is also present in 'Dalail-e-Imamat' of Tabari.

2. Tareekh at-Tabari, v. 2, p. 619; Mizan al-I`tidal, v. 2, p. 215; Kanzol Irfan, v. 5, p. 631; Lisan al-Mizan, v. 4, p. 1

## Lady Fatima Zahra (sa), last moments

It is related in 'Rawzatul Waezin' that Fatima lay on her bed in illness for forty days and thereafter passed away. When she realized that her end was near, she called for Umme Ayman, Asma b. Umays and the Commander of the Faithful. They came to the side of her bed and she told Ali, "O cousin! News of (my) impending death has reached me and I perceive that I will meet my father very soon. I will to you whatever is in my heart."

Imam Ali (as) said:

"Instruct me to do anything you wish, daughter of Allah's Messenger." Ali (as) then asked everyone to leave the house and he sat next to her.

Fatima (sa) started: "Cousin, you are not accustomed to me being a False-teller, undevoted, or have I disobeyed you since I have become your companion?"

Ali (as) said: "Allah forbid!! You are more knowing of Allah, more devoted, more pious, and more honorable and more fearing of Allah than (to give me a reason) to reprimand you for disobeying me. Surely it is very painful for me to be separated from you and to lose you; but it is an inevitable destination. By Allah, you have renewed the sorrow I have just encountered with the death of Allah's Messenger; surely your death and departure will be a great calamity, but 'to Allah do we belong, and to Him shall we return.'

What a painful, bitter and sad calamity. Surely this is a calamity for which there is not concealment, and a disaster for which there is no compensation."

Then they both cried and Imam Ali (as) embraced her head and said: "Instruct me to do anything you wish; you certainly will find me devoted and I will execute everything that you command me to do. I shall also put your matters over mine."

She (as) said: "May Allah reward you with the best of goodness. Cousin, firstly I ask you to marry after my death, my niece Umamah; surely she will be to my

children as I was. Besides, men cannot do without women."

Fatima (sa) then added: "I ask you not to let anyone who did injustice to me to witness my funeral, for they certainly are enemies of mine, and the enemy of Allah's Messenger. Also don't give them the chance to pray over me, nor to any of their followers. Burry me at night when eyes are rested and sight is put to sleep."[1]

It is narrated by Asma bint Umays, Lady Fatima (sa) asked Asma, who was preferred and loved by her and was her nurse, to make her a special coffin that would hide all her body. At that time, a dead one was carried on a board that his\her body appeared. Fatima (sa) did not want her body to be distinguished before people; therefore, Asma' made her a coffin like one she had seen in Abyssinia during her immigration. When Fatima (sa) saw the coffin, she admired it and smiled. It was the first smile of Fatima (sa) since her father had left to the better world.[2]

Lady Fatima (sa) was ready to meet her Lord. She bathed, and then lay down in her garment. She then instructed Asma bint Umays to wait a while and then to call her name; if there was no answer, this would mean that Fatima (sa) had departed towards her Lord.

Asma bint Umays waited a while, then called Fatima`s name, but there was no answer, Asma repeated the call: *'O daughter of the chosen Muhammad! O daughter of the most honorable of them whom women bore! O daughter of the best of those who have walked on grave! O daughter of him who was at a distance of but two bow lengths or (even) nearer." (Noble Quran, 53:9)*

1. Bihar al-Anwar, v. 43, p. 88.

2. Al-Majalis as-Saniyya, vol. 2 p. 137.

There is no answer,, silence overwhelms the house, Asma then proceeds towards Fatima (sa) and finds her dead, the soul had departed do to join her Father, Holy Prophet Muhammad (saw) in the realm of Grace, Mercy and Might.

At that point, Imam Hassan (as) and Imam Husayn (as) entered and asked Asma, 'Where is our mother? Our mother did not use to sleep at this time of the day!'

Asma replied, 'O sons of the Messenger of Allah! Your mother is not sleeping, she has passed away!'

While Imam Hassan (as) heard such words, he fell on the body of his mother and kissed her face and addressed her, 'Dear mother! Please talk to me before I pass away.'

Imam Husayn (as) came near and kissed her mother`s feet and said, Dear mother! I am your son Husayn, talk to me before I pass away.'

Then Imam Husayn (as) turned towards Imam Hassan (as) and said, 'May Allah console you for our mother!'[1]

There are two different narrations about where Imam Ali (as) was at the time of Fatima Zahra (sa) death; One of them says he was with Fatima Zahra (sa) at the time of her death. And another says as follows:

Imam Ali (as) was at mosque. Imam Hassan (as) and Imam Husayn (as) went to the mosque and broke the news to their father. As soon as Imam Ali (as) heard their words, he fell unconscious. When he regained consciousness, he said: " Who will console me now, daughter of Muhammad? You used to console me, so who will take your place now?"[2]

1. Bihar al-Anwar, v. 43. P. 214.

2. Awalim, v. 11, p. 509; Bihar al-Anwar, v. 43, p. 187-214; Jalal al-Oyun, v. 1, p. 219.

Fatima Zahra (sa) died very young as Imam Ali (as) says, "A flower nibbed in the bud, it was from Heaven and it went to Jannat, but has left its fragrance in my mind."

At the darkness of the night took over, Ali washed and prepared the pure body of Fatima. No one was present but Hassan, Husayn, Zaynab, Um-Kulthum, Fidha the housekeeper and Asma bint Umays.[1]

When the eyes (of the city) were resting and a portion of the night had passed, Ali and Hassan and Husayn, along with Ammar, Meghdad, Aghil, Zobeyr, Abu Zar, Salman and a few of the special supporters from Bani Hashim, brought out the pure body of Fatima (sa) and prayed upon it. They buried her in the darkness of the night, and Ali created seven fake graves so the real one would not be recognized.[2]

When people became aware of Fatima`s martyrdom, they went to Baghie (the cemetery). They encountered forty new graves and therefore were unable to recognize the real grave of Fatima (sa). They moaned and yelled and blamed each other for this atrocity. Some said, 'Your Prophet had left behind just one daughter. Now that daughter has passed away and has been buried in the ground, and you did not pay upon her body, nor do you even know where her grave is!' Umar declared, 'Gather a number of Muslims women to exhume the graves so we can find the body of Fatima and pray upon it and pay respects to her grave!'

This news reached Ali. His eyes turned red and the veins in his neck bulged out from anger. He put on a yellow robe that he wore during upsetting events, and using the Zul-Faghar sword as his cane, he left home and entered Baghie.

1. Bihar al-Anwar, v. 43, p. 171 & v. 81, p. 310; Dala`il al-Imama, p. 46. Kolbeh Ahzan, p. 276.

2. Kolbeh Ahzan, p. 279; Bihar al-Anwar, v. 43, p. 193; Roza al-Waezin, v. 1. P. 152.

It was such that shivers ran through the bodies of those who were thinking of exhuming the graves. People said to each other, 'This is Ali Ibn Abi Talib, he has sworn that everyone will meet his blade if even a single pebble is moved off any of these graves.' At this point, Umar and some of his followers came forth. Umar said, 'Oh Abul Hassan what is wrong with you? By Allah, we will exhume the grave and pray upon her body!'

Ali (as) grabbed Umar`s clothes and twisted them in his grip. With one motion, he lifted him and threw him to the ground and exclaimed, 'I forwent my right (as the Prophet`s successor) out of concern that people might stray from the religion. But in the case of Fatima`s grave, I swear to Him whom I depend on for life, if you and your accomplices do anything, I will flood the earth with your blood. Umar! Proceed if you dare!' Abu Bakr ( who recognized the danger) came forth and said, 'O Ali, by the Prophet and by God, leave him be. We will not do anything that will upset you.' Ali let Umar go. The people dispersed and gave up on this (criminal) act.[1]

It is mentioned in Nahjul Balagha that after the demise of Lady Fatima (sa), Amirul Momineen (as) addressed the Holy Prophet (saw): "O Prophet of Allah, peace be upon you from me and from your daughter who has come to you and who has hastened to meet you. O Prophet of Allah, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest."

1. Kolbeh Ahzan, p.283,284,285; Bihar al-Anwar, v. 43, p. 171, 172; Dala`il al Imama, p. 46.

## Lady Fatima Zahra (sa), testament

In the name of Allah, the Beneficent, the Merciful. This is the living will of Fatima the daughter of Allah`s Messenger (saw). She testifies that there is no god but Allah and Muhammad (saw) is his servant and the Messenger of Allah. There is truth and fairness in Heaven and Hell, and judgment day is without doubt upon us, and Allah will resurrect all who lie in the graves. O Ali! I am the daughter of Muhammad (saw). Allah made me your wife so would be yours in this world and the next. You are better and closer to me than anyone. Do my burial preparations at night, wash my body and cover me with the burial cloth, and pray upon me and bury at night without informing anyone. I leave you in Allah`s hands, give my children my regards and best wishes for all time.[1]

1. Kolbe Ahzan, p. 276; Bihar al-Anwar, v. 43, p. 171 & v. 81, p. 310; Dala`Ill al-Imama, p. 46.

# Chapter II

## The virtues of Lady Fatime Zahra (sa)

(based on shia and sunni sources)

Fatima Zahra's (sa) virtues can be best explained through the Holy Quran and the Holy Messenger, Prophet Muhammad (saw).

Both the Quran and the Prophet (saw) have a status like no other in this world. Quran is the true word and clear message of Allah which is void of any doubt[1] and Prophet Muhammad (saw) is the best example of mankind and also according to the Holy Quran 'Nor does he [the Prophet] speak from inclination,].[2]

Both hold positions which are unprecedented and cannot be surpassed. Hence, references from these great sources have been used to highlight the unique position and virtues of Lady Fatima Zahra (sa).

Lady Fatima Zahra (sa) is a source of light and mercy which can be verified from her life through her actions and sayings. Likewise, the Holy Quran is seen to be a source of light and mercy, guidance and healing for the human. Both have similar attributes associated with the wellbeing of the believer.

1. The Holy QuranQuran, 2: 2

2. The Holy Quran, 53: 3

Fatima Zahra's (sa) rank and status are grand as referred to in the Holy Quran. She has been referred to as Al-Kausar, The Purified, The Infallible and The Light...

in the Holy Book which is the word of Allah. Prophet Mohammed (saw), in the peak of his life, has emphasized to show love to the members of Ahlul Bayt, and referred to Lady Fatima (sa) as a part of himself and also, the leader of the women of the worlds.

# Part I

The virtues of Lady Fatime Zahra (sa)
in the Holy Quran

## The Surah Al- Kawthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿1﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿2﴾ إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ ﴿3﴾

*"Surely we have given you (Muhammad) abundance of good (al-Kawthar). Therefore turn to your lord in prayer and sacrifice. Indeed your enemy is the one who will be without offspring." 108:1-3*

The following is a story told about the occasion of the revelation of Surah Kawthar: Aas bin Wael, who was one of the leaders of the pagans of Mecca saw the holy Prophet (saw) coming out of Masjidul-Haram. Therefore, he stopped and conversed with him for some while. Meanwhile, some other elders of pagans who were inside the mosque were observing this. When the conversation was over and Aas came inside the mosque, the group asked, "O Aas! Whom were you chatting to?" He responded by saying, "With that person who is Abtar".

He used this word for the Holy Prophet (saw) to taunt him, because he (saw) had two sons born of Lady Khadijah; Ghasem and Taher ( also called `Abdullah) who died in Mecca and so, there was no live male issue from the Holy Prophet (saw). Hence after, the Quran applied this name to the enemies of the Prophet.

The Arab used to call the one who had no son 'abtar', and 'abtar' means 'the animal whose tail is cut off'. So, then, it means the one whose succession in his seed has ceased, i. e., the one who has none to inherit him.

Those people traditionally considered the male child extraordinarily valuable and thought of him as a substitute for the father. They happily imagined that with the demise of the Holy Prophet (saw) his program would cease because he had no son to substitute him to continue it.
The revelation of this Surah was, in fact, an answer to the enemies of the Apostle to inform them that Islam and the Quran would remain and ceaselessly continue, forever.

**Explanation: Lady Fatima Zahra (sa) and Kawthar**

'Kawthar' has a vast inclusive meaning which is 'goodness in abundance' and the examples are many.
A large number of scholars of the shia school believe that one of the most clear examples of that word is the auspicious existence of Lady Fatima Zahra (sa), because the occasion of the revelation of the verse says that they accused the Holy Prophet (saw) of being without offspring, but the Quran says:

"***Surely (O Muhammad) We have given you abundance of good (Kawthar)***".

From this meaning we understand that this 'abundance of good' is the very Lady Fatima Zahra (sa) of whom the descendants of the Prophet (saw) increased abundantly and thousands of them scattered in the world preaching his religion and preserving it.
It is a fact that none can correctly count the number of descendants of Imam Ali and Fatima (sa) who are recognized as the descendants of the Holy Prophet (saw), among whom so many great scholars, scientists, writers, commentators, jurisprudents, traditions and splendid leaders left some outstanding works and unmatched fame in this world, and tried to protect Islam with their donations and devotions.

Here, we encounter a very interesting discussion from Fakhr-Razi who, along with other commentaries on 'Kawthar', says:

"The third statement is that this Surah has been revealed to reject those who criticized the Holy Prophet (saw) for his lack of progeny, therefore, the meaning of the Surah is that Allah shall give him a generation which will remain stable through all ages.

And consider this, that although a number of Ahlul-Bait have been martyred, the world is replete with them, whereas from the Ummayads (who were the enemies of Islam) there remains no mentionable figure in the world. Then, behold and see how many of the great men of leadership such as Baqir, Sadiq, Rida, and Nafs-i-Zakiyyah are found among them, (the household)." [1]

1. Tafsir of Fakhr ad-Din al-Razi, vol. 32, p. 124.

## The verse of Tat'hir

From the Qur'anic verses that have been revealed about the Ahlul Bayt (as) is the verse of Tat'hir (purification). Allah has said,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿33﴾

*" Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (through) purifying." 33:33*

All commentators say that this verse was revealed about the Ahlul Bayt (as) who were the five persons of this Kisa.' (garment).[1]

They said it was revealed about the messenger of Allah, Imam Ali, Fatima, al-Hasan, and al-Husayn (peace be on them) only, and no anyone of the Prophet`s wives or companions other than five persons.

Umm Salama, the Prophet`s wife said, "This verse was revealed in my house when there were in the house Fatima, Ali, al-Hasan, al-Husayn.". The messenger of Allah (saw) covered them with a garment that was on him and said, "O Allah, these are the people of my house. Keep uncleanness away from them and purify them a through purification!"

1. Tafsir of ar-Razi, vol.6 p.783, Rawdhat al-Wa'idhin by an-Naysaburi, p.157, al-Khasa'iss al-Kubra, vol.3, p.264, ar-Riyadh an-Nadhirah, vol.2 p.188, Tafsir of Ibn Jarir, vol.22 p.334, Musnad of Ahmad bin Hanbal, vol.4 p.107, Sunan of al-Bayhaqi, vol.2 p.150, Mushkil al-Athaar, vol.1 p.334, ad-Durr al-Manthur, vol.5, p.198, Jami' al-Bayan, vol.12 p.9-12.

I said, "Am I with you, O messenger of Allah?" I lifted the garment to enter with them, but the messenger of Allah kindly drew the garment and said to me, "You are too good." [1]

Ibn Abbas said, "I saw the messenger of Allah (saw) every day for seven months come to the door (house) of Ali bin Abi Talib at the time of prayer saying, "Peace, mercy, and blessings of Allah be on you, the people of the house. Allah only desires to keep away the uncleanness from you, O people of the house, and to purify you a(thorough) purifying. Prayer! May Allah have mercy on you." He did that five times every day." [2]

Anas bin Malik said, "The Prophet (saw) came to the door (house) of Fatima (every day) for six months when he went to offer the Fajr(dawn) prayer (in the mosque) saying, "Prayer, O people of the house! Allah only desires to keep away the uncleanness from you, O people of the house, and to purify you a (thorough) purifying." [3]

Abu Barza said, "I offered prayers with the messenger of Allah for seven months. Whenever he went out of his house, he came to the door of Fatima and said, "Peace be on you. Allah only desires to keep away the uncleanness from you, O people of the house, and to purify you a (thorough) purifying." [4]

Imam al-Hasan (as), in one of his sermons, said, " I am from the people of the house whom Gabriel came down to and came up from, and I am from the people of the house whom Allah has kept uncleanness away from and purified a thorough purification." [5]

1. Mustadrak al-Hakim, vol.2 p.416; Usd al-Ghabah, vol.5 p.521.
2. Ad-Durr al-Manthur, vol.5 p.199.
3. Majma' az-Zawa'id, vol.9 p.169; Ansab al-Ashraf, vol.1 p.157.
4. Thakha'ir al-Uqba, p.24.
5. Mustadrak al-Hakim, vol.3 p.172.

## The verse of Abrar ( Sura Dahr)

إِنَّ الأَبْـرَارَ يَشْرَبُـونَ مِـنْ كَأْسٍ كَانَ مِزَاجُهَـا كَافُـورًا ﴿5﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّـهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿6﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿7﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّـهِ مِسْـكِينًا وَيَتِيمًـا وَأَسِـيرًا ﴿8﴾ إِنَّمَـا نُطْعِمُكُـمْ لِوَجْـهِ اللَّـهِ لا نُرِيـدُ مِنْكُـمْ جَـزَاءً وَلا شُكُورًا ﴿9﴾

Allah has said,

*'Surely the righteous shall drink of a cup the admixture of which is camphor. A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth. They fulfill vows and fear a day the evil of which shall be spreading far and wide. And they give food out of love for Him to the poor and the orphan and the captive. We only feed you for Allah's sake; we desire from you neither rewardnor thanks.' 76:5-9*

Commentators say that the Sura of "Adahr" was revealed about the Ahlul Bayt (as).[1]

The cause of the revelation of this verse was that one day Imam al-Hasan and Imam al-Husayn (when children yet) became ill. The Prophet (saw), with some of his companions, visited them and asked Imam Ali (as) to vow a fasting for Allah.

1. Tafsir of ar-Razi, vol.10 p.243, Asbab an-Nuzool by al-Wahidi, p.133, Rawdhat al-Wa'idhin by an-Naysaburi, p.163, Rooh al-Bayan, vol.6 p.546, ad-Durr al-Manthur, vol.6 p.299, Yanabee' al-Mawaddah, vol.1 p.93, Imta' al-Asma', p.502.

He vowed to fast for three days when his two sons would recover. Fatima Zahra (as) and her servant Fiddha vowed to do the same. When Imam al-Hasan and Imam al-Husayn (as) restored to health, the all fasted. Imam Ali (as) had no money to buy food for their Iftar. He borrowed some barley. Fatima Zahra (sa) milled and baked some of that barley for the Iftar of the first day of their fasting. When it was time for Iftar, a poor man knocked the door asking for some food. All members of the family gave their shares to the poor man and spent their night with no food. On the second day and at the time of Iftar, an orphan knocked the door asking for some food. They all gave him their shares of food and spent the second night having nothing save water. On the third day, Fatima Zahra (sa) milled and baked the rest of barely. At the time of Iftar, a captive knocked the door asking for some food, and they did the same as they did on the two previous days. On the fourth day, the Prophet (saw) came to them and saw them very weak and suffering hunger. He said painfully, "O my Lord! The people of the house of Muhammad are starving".
At those moments, Gabriel came down to the Prophet (saw) carrying with him these verses as reward from the Generous Giver for these great people.

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿11﴾ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿12﴾ مُتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ لا يَرَوْنَ فِيهَا شَمْسًا وَلا زَمْهَرِيرًا ﴿13﴾

*'Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness. And reward them, because they were patient, with garden and silk. Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor bitter cold.'76: 11-13*

## The verse of Mubahala

One of the verses that Allah revealed about the Ahlul Bayt (as) was the verse of Mubahalah with recites:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿61﴾

*"But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us be earnest in prayer, and invoke the curse of Allah on the liars." 3: 61*

All commentators and narrators of Hadith say that this verse was revealed about the Ahlul Bayt (as).[1]

What is meant by (our sons) is Imam al-Hasan and Imam al-Husayn (as), (our women) is Fatima Zahra (sa), and (ourselves) is Imam Ali (as).

The verse was revealed on a very important historical event that took place between the Prophet (saw) and the Christian clergymen. Once, a delegation of the chiefs of the Christians came to the Prophet (saw) to argue with him on Islam.

1. Tafsir of ar-Razi, vol.2 p.699, Tafsir of al-Baydhawi, p.76, Tafsir al-Kashshaf, vol.1 p.49, Tafsir Rooh al-Bayan, vol.1 p.457, Tafsir al-Jalalayn, vol.1 p.35, Sahih of Muslim, vol.2 p.47, Musnad of Ahmad bin Hanbal, vol.1 p.185, Masabeeh as-Sunna, vol.2 p.201, Siyer A'lam an-Nubala', vol.3 p.193, Sunan of at-Tarmithi, vol.2 p.166, Sunan al-Bayhaqi, vol.7 p.63.

After a long argument they agreed to pray Allah earnestly and invoke His curse to be on those who lie. They assigned a time for Mubahala (mutual imprecation) and when the time came, the Prophet (saw) chose for Mubahala the best ones of all the creatures of Allah. They were his family; his dear daughter Fatima Zahra (as), his cousin and son-in-law Ali (as), and his two grandsons al-Hasan and al-Husayn (as).

The Prophet (saw) with his family came to the place of Mubahala, and the delegation of the Christian, headed by as-Sayyid and al-Aaqib and accompanied with horsemen from bani al-Harth, came in a wonderful procession. Masses of people crowded in the place waiting for the important event.

When the Christian saw the Prophet (saw) with his family who were highly glorified and revered by all people, their hearts were filled with fear and horror. The Prophet (saw) knelt submissively before Allah the Almightily getting ready for the Mubahala. As-Sayyid and al-Aaqib approached him saying, 'O Abul Qassim, by whom do you imprecate us? The Prophet (saw) said, 'I imprecate you by the best ones of the people of the earth and the most preferred by Allah.' He pointed to Imam Ali, his wife Fatima Zahra, and his two sons al-Hasan and al-Husayn (as).

They said to him, 'Why do you not imprecate us by the notable and important people who have believed and followed you?'

The Prophet (saw) confirmed to them that his family members were the best ones of all, saying, "Yes, I imprecate you by these ones who are the best of the people of the earth and the most preferred to all creatures."

Horror and fear occupied the Christians' hearts and they hastened towards their chief the bishop who said to them, 'I see faces that if someone asks Allah by them to remove a mountain from its place, He will do.'

The bishop feared for the Christians from perishment if the Prophet (saw) would imprecate them. He said to his two fellows, 'Do you not see Muhammad raising his hands waiting for what you shall do? By Jesus, if his mouth utters a word, we shall never go back to family or property!'
Then he said to his people, ' Do you not see that the sun has changed , dark clouds are coming in the horizon, black and red winds have begun blowing, and smoke is coming up from these mountains? Torment has come to us. Look at the birds how they spew their craws, the trees how their leaves fall down, and the ground how it shakes under our feet!'
The bishop was certain that his people would perish and therefore, he prevented them from that Mubahala. The Christian delegation asked the Prophet (saw), 'O Abul Qassim, exempt us, may Allah exempt you.'
The Prophet (saw) addressed the Christians and the Muslims saying, "By Him in whose hand my soul is, torment was about to afflict the people of Najran, and if they did not give up, they would be metamorphosed into monkeys and pigs, and the valley would be burnt with fire on them, and Allah would remove Najran and its people and even birds on trees, and the new year would not come to all Christians."[1]
They submitted to the conditions of the Prophet (saw) and they went back to their country while their hearts were full of respect and reverence to the Prophet (saw) and to his family for the high position they had near Allah.

1. Noor al-Absar, p. 100.

## The verse of Mawaddah

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ﴿23﴾

*"Say ( O Muhammad, unto mankind): I do not ask you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is forgiving, Grateful." 42:23*

In the Quran, Allah has imposed the love to the Ahlul Bayt (as) on all Muslims. Narrators said that the "near relatives" mentioned in the verse referred to Ali, Fatima, al-Hasan, al-Husayn ( Peace be upon them).

Ibn Abbas said, "When this verse was revealed, the messenger of Allah was asked, 'who are your relatives that you have ordered us to love?"

He said, "Ali, Fatima, and their two sons."[1]

Jabir bin Abdullah al-Ansari said, "One day, a nomad came to the Prophet (saw) and said, " O Muhammad, offer Islam to me!"

The Prophet (saw) said, "You should bear witness that there is no god but Allah, Who is one and only with no partner, and that Muhammad is His slave and messenger."

1. Majma' az-Zawa'id, vol. 7, p. 103; Thakha'ir al-Uqba, p. 25; Noor al-Absar, p. 101.

The nomad asked, "Do you ask me for a recompense for it?"
The Prophet (saw) said, "No, except love to the relatives."
The nomad asked, "My relatives or your relatives?"
The Prophet (saw) said, "My relatives."
The nomad said to the Prophet (saw), "Give me your hand to pay homage to you. On whoever does not love you and not love your relatives the curse of Allah be!"
The Prophet (saw) said, "Amen!" [1]
Ibn Abbas said, "When this verse was revealed, some people, in whose hearts there was a disease, said, "He ( the Prophet) does not want except to make us submit to his relatives after him."
Gabriel told the Prophet (saw) that some people had accused him and so Allah revealed the following verse about them.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ﴿23﴾

*"Or do they say: He has forged a lie against Allah" 42:24.*

Then those people said, "O messenger of Allah, you are truthful." [2]
The Ahlul Bayt (as) confirmed that the verse had been revealed about them.
Ali Ibn Abi Talib (as) said, "The "Ha Mim" is about us. It is the verse that no one keeps our love except the believers."Then he recited the verse14:

1. Hilyat al-Awliya', vol. 3, p. 201.
2. As-Sawa'iq al-Muhriqah, p. 102.

قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿23﴾

*" Say: I do not ask of you any reward for it but love for my near relatives."* ***42:23***[1]

Al-Hasan bin Ali (as) said in one of his sermons, "I am from the Ahlul Bayt (as) whom Allah has imposed their love on every Muslim when He said, (Say ( O Muhammad, unto mankind): I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein). The earning of good is the love to us the Ahlul Bayt (as)."[2]

When Zaynol Aabidin (as-Sajjad) (as) was brought captive to Yazid bin Mo'awiya in Damascus, an ignorant man came and said to him, "Praise be to Allah who killed and uproot you, and cut off the cause of sedition."

Zaynol Abidin (as) said kindly to him, "Have you read the Qur'an?"

The man said, "Yes, I have."

The Imam said, " Have you read the "Ha Mim" ?"

The man said, "I have read the Qur'an but I have not read the "Ha Mim"."

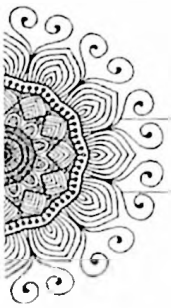
The Imam said, "Have you not read ,(Say: I do not ask of you any reward for it but love for my near relatives)?"

The man was astonished and said to the Imam, "Are they you?"

Imam Zaynol Abidin (as) said, "Yes."

The man left feeling too regretful for the bad word he said to the Imam.[3]

1. The life of Imam al-Husayn bin Ali, vol. 1, p. 68; quoted from Kanzal Ummal, vol. 1, p. 218.
2. The life of Imam al- Husayn bin Ali, vol. 1, p. 67.
3. Tafsir of al-Tabari, vol. 25, P.16.



## The verse of Zavil Qurba

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿26﴾

*"Give the kinsman his due..." 17: 26*

Commentators have written that when this verse was revealed the Holy Prophet (saw) asked the Gabriel: Who are the kinsmen and what is their due? The Gabriel replied: Give Fadak to Fatima for it is her due, and whatever is due to Allah and the Prophet out of Fadak that also belongs to her so entrust it to her also. Thereupon the Holy Prophet (saw) called Fatima (sa) and wrote the deed of gift, giving Fadak to her.[1]

1. Tafsir Durre Mansoor, vol. 4, p. 177.

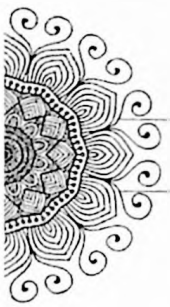
## The verse of Self-Sacrifice

وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿9﴾

*"...but prefer [others] to themselves, even though they are in privation. And whoever is protected from the stinginess of his soul- it is those who will be the successful." 59: 9*

Abu Hurayra narrated, "A man came to the Prophet (saw) and complained to him of hunger, so the Prophet (saw) sent a messenger to the homes of his wives, but they said that they had nothing but water. The Prophet (saw) asked, 'Who can host this man tonight?' Ali ibn Abi Talib (as) said, 'I will host him, O Messenger of Allah.' He came to Fatima (sa) and asked her, 'What do you have, O daughter of the Prophet?' She said, 'We only have food for tonight, but we would rather give it to our guest.' He (as) said, 'O daughter of the Prophet, take the children to bed and put off the lamps.' The next morning, `Ali (as) came to the Prophet (saw) and told him the story. No sooner had he left than Allah, the Exalted, revealed the verse: *"...but prefer[others]to themselves..." 59: 9.*[1]

1. The scale of Wisdom by M Muhammadi Rayshahri, p. 2, h. 9.



## Surah Ibrahim, Verse 24

أَلَم تَرَ كَيفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصلُها ثابِتٌ وَفَرعُها فِي السَّماءِ﴿24﴾

*"Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?" 14: 24*

Abdullah bin Abbas (ra) narrates this marfu tradition in which the Holy Prophet (saw) said regarding this verse, "I am a tree, Fatimah is its branch, Ali is its flower, Hasan and Husain are its fruit and the lovers of the 'people of the house' are its leaves. All of them will be in Paradise. This is the truth, this is the truth."[1]

1. Shawahid Al-Tanzil, v. 1, p. 212.

## The verse of Noor

اللَّـهُ نُـورُ السَّـمَاوَاتِ وَالأَرْضِ مَثَـلُ نُـورِهِ كَمِشْـكَاةٍ فِيهَـا مِصْبَـاحٌ الْمِصْبَـاحُ فِي زُجَاجَـةٍ الزُّجَاجَـةُ كَأَنَّهَـا كَوْكَـبٌ دُرِّيٌّ يُوقَـدُ مِـنْ شَـجَرَةٍ مُبَارَكَـةٍ زَيْتُونَـةٍ لا شَرْقِيَّـةٍ وَلا غَرْبِيَّـةٍ يَـكَادُ زَيْتُهَـا يُـضِيءُ وَلَـوْ لَـمْ تَمْسَسْـهُ نَـارٌ نُـورٌ عَـلَى نُـورٍ يَهْـدِي اللَّـهُ لِنُـورِهِ مَـنْ يَشَـاءُ وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿35﴾

*"Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil where of almost gives light though fire touch it not-light upon light-Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is cognizant of all things." 24: 35*

This holy verse is one of the allegorical verses having hidden meanings and there are several aspects in its explanation. Ali bin Ibrahim has quoted Imam Sadiq (as) in the explanation of this verse that the niche is Fatima Zahra (sa) and 'in her is the lamp' means Imam Hasan and 'the lamp is in the glass' means Imam Husain and since both these gentlemen are from one and same Noor (light) both of them have been compared with the glass. The Imam (as) said that the glass is also Fatima (sa) is like a shining star among all the women of the world till the end.[1]

1. Allamah Majlisi in Hayat al-Qulub, v. 3, Kulaini and Furat bin Ibrahim have also narrated this report in some ways and Allamah Hilli has, in Kashful Haqq, and Ibne Bitreeq has, in Aamadah and Sayyid Tawoos in Taraif have narrated similarly from Ibne Maghazali Shafei.

## Surah Baqareh, Verse 37

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿37﴾

***Then Adam received from his Lord [some] words, and He accepted his repentance. It is He who is the accepting of repentance, the Merciful. 2:37***

Kulaini and Ibne Babawayh have narrated in Maniul Akhbar and Khisal and Shaykh Tabarsi and others have related from Imam Sadiq (as), Imam Baqir (as), from the Holy Prophet (saw) and from Ibn Abbas that it is the words that Adam said: "O Allah, I ask you in the name of Muhammad, Ali, Fatima, Hasan, Husain (as), have mercy on me and forgive me and accept my repentance. So the Almighty Allah accepted his repentance."

Sunni sources also have mentioned it in similar ways.[1]

1. Jame al-Ahadith Suyooti, v. 30, p. 407; Manaqib Ali Ibn Maqazeli, v. 1, p. 105, Abu Shojae Dellami, v. 3, p. 151.

# Part II

The virtues of Lady Fatime Zahra (sa)
in the traditions of the Prophet (saw)

قال رسول اللّه صلّى اللّه عليه و آله: "إذا اشتقت إلى رائحة الجنة شممت رقبة فاطمة."

① *The Prophet (saw) said, "When I long for the fragrance of Paradise I smell the neck of Fatima."* [1]

قال رسول اللّه صلى الله عليه وآله: "إذا إشتَقتُ إلى ثِمارِ الجَنَّة قَبَّلتُ فاطِمَة."

② *The Prophet (saw) said, "If I were separated from the fruits of Paradise I would kiss Fatima."* [2]

... وَ قَالَ رسول اللّه صلى اللّه عليه و آله: " لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَخَذَ بِيَدِي جَبْرَئِيلُ فَأَدْخَلَنِي الْجَنَّةَ فَنَاوَلَنِي مِنْ رُطَبِهَا فَأَكَلْتُهُ فَتَحَوَّلَ ذَلِكَ نُطْفَةً فِي صُلْبِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ فَفَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ فَكُلَّمَا اشْتَقْتُ إِلَى رَائِحَةِ الْجَنَّةِ شَمِمْتُ رَائِحَةَ ابْنَتِي فَاطِمَةَ."

Ayesha asked the Prophet (saw) while he was smelling the fragrance of Fatima Zahra (sa), why are you smelling her? Do you really love her very much?

③ ***Prophet Mohammad (saw) replied, 'I swear on Allah that if you would have known as to why I love her so much, then you would have loved her even more. When I went to Miraj, Gabriel took me by hand to Paradise where I saw the tree of rutb (khurma). I plucked one of it and ate it and found it sweeter than honey and softer than butter and Allah transformed this food into water in my loins and when I returned to Earth, I spent the night with Khadija, and subsequently, the light of Fatima entered her womb. Thus Fatima is referred to as the 'human hourie' in the sense that she lived on Earth like a human, however was from among the houries of paradise.*** [3]

1. Kenz Al-Omal,v.5, p.97; Nur Al-Absar,p. 51; Manaqlb Al-Imam Ali of Ibn Al-Maghazali, p.360; Al-Sahihaln, v. 3.p. 184.

2. Nur Al-Absar, p. 51.

3. Amali of Shaykh Saduq, Blharul Anwar

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة خُلِقَتْ حورِيَّةٌ فِيْ صورة إنسيّة."

④ *The Prophet (saw) said, "Fatima is a maiden of Paradise created in human form."*[1]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة حَوْراءُ آدَميّةٌ لَم تَحضْ وَلَمْ تَطْمِث."

⑤ *The Prophet (saw) said, "Fatima is a maiden of Paradise in human form, she does not receive any kind of menses."*[2]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة لَيْسَتْ كَنِساءِ الآدَميّين."

⑥ *The Prophet (saw) said, "Fatima is not like the women of the children of Adam."*[3]

قَالَ رَسُولُ اللَّهِ صلى اللّه عليه و آله: "خُلِقَ نُورُ فَاطِمَةَ ع قَبْلَ أَنْ تُخْلَقَ الْأَرْضُ وَ السَّمَاءُ فَقَالَ بَعْضُ النَّاسِ يَا نَبِيَّ اللَّهِ فَلَيْسَتْ هِيَ إِنْسِيَّةً فَقَالَ ص فَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ قَالَ يَا نَبِيَّ اللَّهِ وَ كَيْفَ هِيَ حَوْرَاءُ إِنْسِيَّةٌ قَالَ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ مِنْ نُورِهِ قَبْلَ أَنْ يَخْلُقَ آدَمَ إِذْ كَانَتِ الْأَرْوَاحُ فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ عُرِضَتْ عَلَى آدَمَ قِيلَ يَا نَبِيَّ اللَّهِ وَ أَيْنَ كَانَتْ فَاطِمَةُ قَالَ كَانَتْ فِي حُقَّةٍ تَحْتَ سَاقِ الْعَرْشِ قَالُوا يَا نَبِيَّ اللَّهِ فَمَا كَانَ طَعَامُهَا قَالَ التَّسْبِيحُ وَ التَّهْلِيلُ وَ التَّحْمِيد."

⑦ *The Prophet (saw) said, "The light of my daughter Fatima was created before the creation of heavens and the earth." Someone asked the Prophet (saw): 'Does that mean that Fatima is not a human creation?' The Prophet (saw) replied, 'Fatima is a Hoor in the form of a human.' The man again enquired: 'How? Prophet Mohammad (saw) said, 'Allah created the light of Fatima from his own light before the creation of Adam (as) which remained there for a long period of time doing Tasbeeh of Allah.'*[4]

1. Manaqib Al-Imam Ali of Ibn Al-Maghazali, p. 296

2. Al-Sawaiq Al-Muharlqa, p. 160, Isaf Al-Raghlbeen, p. 188, Kenz Al-Omal, v. 13, p. 94, Muntakhab Kenz Al-Omal, v. 5, p. 97.

3. Majma Al-Zawa`id, v. 9, p. 202.

4. Maani Al-Akhbar, p. 396, Biharul Anwar

تفسير القمي أَبِي عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُكْثِرُ تَقْبِيلَ فَاطِمَةَ ع فَأَنْكَرَتْ ذَلِكَ عَائِشَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه و آله: "يَا عَائِشَةُ إِنِّي لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَأَدْنَانِي جَبْرَئِيلُ مِنْ شَجَرَةِ طُوبَى وَ نَاوَلَنِي مِنْ ثِمَارِهَا فَأَكَلْتُهُ فَحَوَّلَ اللَّهُ ذَلِكَ مَاءً فِي ظَهْرِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ فَمَا قَبَّلْتُهَا قَطُّ إِلَّا وَجَدْتُ رَائِحَةَ شَجَرَةِ طُوبَى مِنْهَا."

8 *The Prophet (saw) said, "When I was taken to the heavens during the night of Meraj, Gabriel (as) took my hand in his hand and took me to paradise and made me consume various fruits, fresh dates and apples of paradise. Allah transformed this food into water in the loins of me and when I returned to Earth, I spent the night with Khadija, and subsequently, the light of Fatima entered her womb. Thus Fatima is referred to as 'human hourie' in the sense that she lived on Earth like a human, however was from among the houries of Paradise."*[1]

قال رسول اللّه صلى اللّه عليه و آله: " فدخل يوما و سمع خديجه تحدث فاطمه فقال لها: يا خديجه! من يحدثک؟ قالت: الجنين الذى فى بطنى يحدثنى و يونسنى فقال لها: هذا جبرئيل يبشرنى انها انثى و انها النسمه الطاهره الميمونه و ان اللّه - تبارک و تعالى - سيجعل نسلى منها و سيجعل من نسلها ائمه فى الامه يجعلهم خلفاءه فى ارضه بعد انقضاء وحيه."

9 *The Prophet (saw) said, "when Khadija (sa) was pregnant with Fatima Zahra (sa), I heard Khadija was speaking with her, I said to her, 'Oh Khadija! Allah has made me aware through Gabriel that the girl inside your womb who talks to you is chaste and auspicious and very soon Allah will multiply my progeny through her. While the Imams (as) will emerge*

1. Amali of Shaykh Saduq (contains a narration from Imam Reza (as)); Biharul Anwar, vol. 43, ch. 1, p. 6.

*from her progeny who would be made the vicegerents and (my) Heirs after the termination of revelation (i.e. After me.'"*

قال رسول اللّه صلى الله عليه وآله: "فَولدت فاطمة فَوقعت حِين وقعت عَلى الارض سَاجدة رافعة إصبَعها."

⑩ *The Prophet (saw) said, "At the time of birth when Fatima fell on the bed, she was in prostration, raising her finger."* [2]

قال رسول اللّه صلّى اللّه عليه و آله: "أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ."

⑪ *The Prophet (saw) said, "Of all the women in the Universe, four would suffice: Mary, Asiya, Khadija and Fatima."* [3]

قال رسول اللّه صلى الله عليه وآله: "خَيرُ نِساءِ العالَمين أربَع: مَريَم وَآسية وَخَديجَة وَفاطِمَة."

⑫ *The Prophet (saw) said, "The four greatest women in the universe are Mary, Asiya, Khadija, and Fatima."* [4]

قال رسول اللّه صلى الله عليه وآله: "كَمُلَ مِنَ الرِّجال كَثيرٌ وَلَم يكمُل مِنَ النِّساءِ الّا اَربَع: مَريَم وَ آسية وَ خَديجة وَفاطِمَة."

⑬ *The Prophet (saw) said, "Many men have reached perfection but no women have reached completion except four: Mary, Asiya, Khadija, and Fatima.*[5]

1. Biharul Anwar, vol. 43, ch. 1

2. Zakhaer al-Ukba v.1, p.45; Nuzhat al-Majalis , Yanabe al-Mawaddah v.2, p.135.

3. Kenz Al-Omal, v. 12, p. 142, Al-Sahihain, v. 2, p. 539; SeirAlam Al-Nabala, v. 18, p. 311; Al-Bidayawa Al-Nihaya, v.2, p.428

4. Al-Jami Al-Sagheer, v.1, p. 469; Al-Isaba fi Tamayyuz Al-Sahaba, v. 4, p. 378; Al-Bidaya wa Al-Nihaya, v. 2, p. 60; Dakhaîr Al-Uqybi, p.44.]

5. Nur Al-Absar, p. 51.

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة سيِّدةُ نِساءِ أَهْلِ الجَنَّة."

(14) *The Prophet (saw) said, "Fatima is the head of the women of Paradise."*[1]

قال رسول اللّه صلى الله عليه وآله: "أن فاطمة سيدة نساء امتى."

(15) *The Prophet (saw) said, "Fatima is the head of the women of my nation."*[2]

قَالَ رَسُولُ اللّهِ صلى اللّه عليه و آله: "وأما ابنتي فاطمة فانها سيدة نساء العالمين من الاولين والاخرين ، وهي بضعة مني ، وهي نور عيني ، وهي ثمرة فؤادي ، وهي روحي التي بين جنبي ، وهي الحوراء الانسية متى قامت في محرابها بين يدي ربها جل جلاله زهر نورها لملائكة السماء كما يزهر نور الكواكب لاهل الارض ، ويقول الله عزوجل لملائكته يا ملائكتي انظروا إلى أمتي فاطمة سيدة إمائي قائمة بين يدي ترتعد فرائصها من خيفتي وقد أقبلت بقلبها على عبادتي ، أشهدكم أني قد آمنت شيعتها من النار."

(16) *The Prophet (saw) said, "As for my daughter Fatima, she is the mistress of all women; from the beginning of history until the end. She is part of me; she is the light of my eye and the fruit of my heart, Fatima is my spirit, which I hold in me; she is a human huri. Whenever she keeps up prayer in her Mehrab before her Lord, her light illuminates to the angels in Heaven just as a star shines to mankind on Earth. So Allah, Exalted is His name, says to the angels: "My angels look at my servant, Fatima, who is the mistress of all my female servants, keeping up prayers before Me. Her limbs shake from fear of Me and she worships Me whole heartedly. Bear witness that I have safeguarded her followers from Hellfire..."*[3]

1. Sahih Al-Bukhari, v. 3; Kitab Al-Fadha`il, Chapter on the virtues of Fatima, p.1374; Mustadrak Al-Sahihain, v.3, Chapter on the virtues of Fatima, p.164; Sunan Al-Tirmidhi, v.3, p. 266; Kenz Al-Omal, v. 13,p. 193; Muntakhab Kenz Al-Omal, v.5, p. 97; AL-Jami Al-Sagheer, v. 2, no. 564, p. 5760; Seir Alam Al-Nubala`, v. 2, p. 123; Al-Sawaiq Al-Muharlqa, p. 187& 191; Khasai`s Al-Imam Ali of Nisa`I, p. 118; Yanabi Al-Mawadda, v. 2, p. 79; Al-Jawhera Fl Nasab All Wa Aalihi, p. 17; Al-Bidaya wa Al-Nihaya, v. 2, p. 60.

2. Seir Alam Al-Nubala`, v. 2, p. 127; Sahih Muslim, Kitab Fadha`il Al-Sahaba, Chapter on the virtues of Fatima, Majma Al-Zawa`id, v. 2, p. 201; Isaf Al-Raghibeen, p. 187.

3. Bihar Anwar, v. 28, p. 38; Amali al-Saduq, v. 1, p. 75-76.

قال رسول اللّه صلى الله عليه وآله: "يَا فَاطِمَةُ، اَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَسَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ وَسَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ؟"

17. *The Prophet (saw) said, "O, Fatima, are you not satisfied that you are the leader of the women of the world, this ummah and believing women?"*[1]

عن علي بن أبي طالب عليه السلام عن النبي صلى الله عليه وآله أنه قال في وصيته له: "يا علي إن الله عز وجل أشرف على الدنيا فاختارني منها على رجال العالمين، ثم اطلع الثانية فاختارك على رجال العالمين بعدي، ثم اطلع الثالثة فاختار الأئمة من ولدك على رجال العالمين بعدك، ثم اطلع الرابعة فاختار فاطمة على نساء العالمين."

18. *The Prophet (saw) said to Imam Ali (as), "Oh Ali! Allah - The Exalted and The Glorious- supervised this world, and chose me out of all men of the universe, then supervised for the second time and chose you out of all men of the universe after me, then he supervised for the third time and chose the Imams after you above all Men of universe, then he supervised for the fourth time and chose Fatima above all the women of the universe."*[2]

قال رسول اللّه صلّى اللّه عليه و آله: "ما رَضِيْتُ حَتّى رَضِيَتْ فاطِمَة."

19. *The Prophet (saw) said, "I am not pleased unless Fatima is pleased."*[3]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة بَضْعَةٌ مِنّي، يُرِيبُنِي ما رابَها، وَيُؤْذِينِي ما آذاهَا."

20. *The Prophet (saw) said, "Fatima is part of me, whatever upsets her upsets me, and whatever harms her harms me."*[4]

1. Mustadraqul Sahlhaln, vol. 3, p. 170.

2. Al-Khesal, v. 1, p. 207.

3. Manaqib Al-Imam Ali of Ibn Al-Maghazali, v.1, p. 279.

4. Sahlh Muslim, v. 5, p. 54; Khasa`is Al-Imam Ali of Nisa`I, p. 121-122; Masablh Al-Sunnah, v. 4, p.185; Al-Isabah, v. 4, p. 378; Seir Alam Al-Nubala`, v. 2, p. 119; Kenz Al-Omal,v. 13, p. 97; similar wording is related in Al-Tirmidhl, v. 3; chapter on virtues of Fatima, p. 241; Hallyat Al-Awliya`, v. 2, p. 40; Muntakhab Kenz Al-Omal, in the margins of Al-Musnad, v. 5, p. 96; Maarifat Ma Yajlb Ll Aal Al-Balt Al-Nabawl Mln Al-Haqq Alaa Men Adahum, p. 58; Dhakha`ir Al-Uqubi, p. 38; Tadhkirat Al-khawass, p. 279; Yanabl Al-Mawadda, v. 2, ch. 59, p. 478.

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة بَضْعَةٌ مِنّي يَسُرُّنِي ما يَسُرُّها."

(21) *The Prophet (saw) said, "Fatima is part of me, and whoever pleases her, pleases me."* [1]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة بَضْعَةٌ مِنّي فَمَنْ أَغْضَبَها أَغْضَبَنِي."

(22) *The Prophet (saw) said, "Fatima is part of me, so whoever makes her angry makes me angry."* [2]

قال رسول اللّه صلى الله عليه وآله: فاطِمَة بَضْعَةٌ مِنّي يُؤْذِيني ما آذاها وَيَنْصُبَني ما أَنْصَبَها.

*The Prophet (saw) said, "Fatima is part of me, whatever harms her harms me, and whatever is against her is against me."* [3]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة بَضْعَةٌ مِنّي يُغْضِبُني ما يُغْضِبُها وَيَبْسُطُني ما يَبْسَطُها."

(23) *The Prophet (saw) said, "Fatima is part of me, whatever makes her angry makes me angry, and whatever pleases her pleases me."* [4]

قال رسول الله صلى الله عليه وآله: هى بضعةٌ منى وهى قلبى و روحِىَ التى بين جنبى."

(24) *The Prophet (saw) said, "Fatima is part of me and she is my heart and the soul which is between my two sides."* [5]

1. Al-Sawaiq Al-Muhariqa, p. 180& 132; Mustadrak Al-Hakim; Maarifat Ma Yajib Li Aal Al-Bait Al-Nabawi Min Al-Haqq Alaa Men Adahum, p. 73; Yanabi Al-Mawadda, v. 2, ch. 59, p. 468.

2. Sahih Al-Bukhari, v.3, Kitab Al-Fadh`ail, Chapter on virtous of Fatima, p. 1374; Khasa`is Al-Imam Ali of Nisa`i, p. 122; Al-Jami Al-Sagheer, v. 2, p. 653, n. 5858; Kenz Al-Omal, v. 3, pp. 93-97; Muntakhab in the margin of Al-Musnad, v. 5, p. 96; Masabih Al-Sunnah, v. 4, p. 185; Isaf Al-Raghibeen, p. 188; Dakha`ir Al-Uqubi, p. 37; Yanabi Al-Mawadda, v. 2, pp. 52-79.

3. Mustadrak Al-Sahihain, v. 3, p. 173; Sunan Al-Tirmidhi, v. 3, Chapter on virtues of Fatima, p. 240; Kenz Al-Omal, v. 13. P. 94; Muntakhab Kenz Al-Omal, In the marigin of Al-Musnad, v. 5, p. 96; Al-Sawaiq Al-Muhariqa, Ch. 3, p. 190.

4. Al-Sawaiq Al-Muhariqa, p. 188, similar wording is narrated in Mustadrak Al-Sahihain, v. 3, p. 172; Al-Jami Al-Sagheer, v. 2, p. 653, n. 5859.

5. Nur Al-Absar, p. 52.

قال رسول اللّه صلى الله عليه وآله: "إِنَّمَا فَاطِمَةُ شُجْنَةٌ مِنِّي، يَبْسُطُنِي مَا يَبْسُطُهَا، وَيَقْبِضُنِي مَا يَقْبِضُهَا."

25 *The Prophet (saw) said, "Fatima is a branch of me, what pleases her pleases me, and what saddens her, saddens me."* [1]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة بَضْعَةٌ مِنّى يُؤلِمُها ما يُؤْلِمُنِى وَ يَسَرُّنى ما يَسُرُّها."

26 *The Prophet (saw) said, "Fatima is part of me, whatever causes her pain causes me pain, and whatever makes her happy makes me happy."* [2]

قال رسول اللّه صلى الله عليه وآله: "هى بضعةٌ منى فمن آذاها فقد آذانى ومَنْ آذانى فَقَد آذى الله."

27 *The Prophet (saw) said, "Fatima is part of me, whoever harms her has harmed me, and whoever harm me has harmed Allah."* [3]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة إِنّ اللّهَ يَغْضِبُ لِغَضَبِكِ."

28 *The Prophet (saw) said, "Oh, Fatima, verily God is angry when you are angry."* [4]

وَ رُوِيَ عَنْ عَلِيٍّ عَلَيه السلام عَنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه و اله: "يَا فَاطِمَةُ مَنْ صَلَّى عَلَيْكِ غَفَرَ اللَّهُ لَهُ وَ أَلْحَقَهُ بِي حَيْثُ كُنْتُ مِنَ الْجَنَّةِ."

29 *The Prophet (saw) said, "Fatima, he who praise you, will be forgiven by Allah, and will make him my companion where in Paradise I may be."* [5]

1. Mustadrak Al-Sahihain, v. 3, Chapter on the virtues of Fatima, p. 168, Kenz Al-Omal, v. 5, p.97, Seir Alaam Al-Nubala`, v. 2, p. 132.

2. Manaqib Al-Khawarizmi, p. 353

3. Al-Sunan Al-Kubar, v. 10, chapter regarding the one who denies the testimony of the father for his child, p. 201; Kenz Al-Omal, v. 13, p. 96; Nur Al-Absar, p. 52; Yanabi Al-Mawadda, v. 2, p. 322.

4. Al-Sawaiq Al-Muharlqa, p. 175; Mustadrak Al-Hakim, Chapter on the virtues of Fatima; Manaqib Al-Imam Ali of Ibn Al-Maghazali, p. 351.

5. Bihar Anwar, v.43.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، وَعَلِيُّ بْنُ الْمُنْذِرِ، قَالَا: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ صُبَيْحٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: (30) قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ، وَفَاطِمَةَ، وَالْحَسَنِ، وَالْحُسَيْنِ،: «أَنَا سِلْمٌ لِمَنْ سَالَمْتُمْ، وَحَرْبٌ لِمَنْ حَارَبْتُمْ»

(31) *The Prophet (saw) said to Ali, Fatima, al-Hasan, and al-Husayn (peace be on them), "I declare war against whoever fights you, and peace unto whoever is peaceful to you."* [1]

قال رسول اللّه صلّى اللّه عليه و آله: "إن الله تبارك وَتَعَالَى أمرني أن أزوج فَاطِمَة من عَليّ."

(32) *The Prophet (saw) said, "Oh, Ali, God has commanded me to marry you to Fatima."* [2]

قال رسول اللّه صلّى اللّه عليه و آله: "هذا جبريل يخبرني أن اللّه عَزَّوجل زَوجك فاطمة."

(33) *The Prophet (saw) said, "Oh, Ali, Gabriel has informed me that God has married you to Fatima.* [3]

قال رسول اللّه صلى الله عليه وآله: "لولا ان اميرالمؤمنين عليه السلام تزوجها لما كان لها كفو الى يوم القيامة على وجه الارض آدم فمن دونه."

(34) *The Prophet (saw) said, "Had Ali not married Fatima, no man on earth from Adam on would be suitable for her until the Day of Riding."* [4]

1. Sunan Ibn Majeh, v. 1, p. 52, Sunan Termidhi, v. 5, p. 699.

2. Al-Sawaiq Al-Muharlqa,v.2, p.364; Dakha'ir Al-Uqubi, p. 30&31; Tadhkirat Al-Khawas, v. 1, p. 30-31; Nur Al-Absar, v. 1, p. 97; Tabarani, al-Mujam-ul-kabir, v. 10, p. 156; Haythami said in Majma-uz-zawaid (v. 9, p. 204) Tabarani has transmitted it and its narrators are thiqah (trustworthy); Halabi, al-Kashf-ul-hasis, v. 1, p. 174; Hindi, Kanz-ul-ummal, h. 32891,32929.

3. Al-Riyadh Al-Nudhra, v. 3, p.146.

4. Al-Khesal, v. 1, p. 414.

قَالَ رَسول اللّه صلى اللّه عليه و آله: "يا أنَس! أتَدرى ما جاءَنى به جِبريل مِن صَاحِب العَرش؟ قَال: إن اللّه أمَرَنى أن أزواج فاطمة من عَلى."

35 *The Prophet (saw) said, "Oh Ans! Do you know what message Gabriel has brought from the Owner of the throne?" Then he (saw) said, "Allah has ordered me to arrange Fatima's (sa) marriage with Ali (as)."*[1]

قال رسول اللّه صلى الله عليه وآله: "أتانى ملک، فقال: يا مُحمد! إن اللّه تشعالى يَقرأ عليک السلام، و يَقول لَکَ: إنى قَد زوجت فَاطمة ابنتک مِن على بن أبى طالب في المَلاء الأعلى، فزوجها مِنه في الأرض."

36 *The Prophet (saw) said, "An angel came to me and said: Oh Muhammad, Allah (SWT) sends peace upon you and says, 'I have had your daughter married to Ali bin Abu Talib in the Upper Heavens and now you also arrange the marriage ceremony of Fatima with Ali on earth.'"*[2]

قال رسول اللّه صلى الله عليه وآله: "بِشَارَة أَتَتْنِي من رَبِّي فِي أخي وَابْن عمي وابنتي بِأَن الله زوج عليا من فَاطِمَة."

37 *The Prophet (saw) said, "Verily, God married Ali to Fatima."*[3]

قال رسول اللّه صلى الله عليه وآله: "أَوَّلُ مَنْ يَدْخُلُ الجَنَّةَ: عَلِيٌّ وَفاطِمَة."

38 *The Prophet (saw) said, "The first people to enter Paradise will be Ali and Fatima."*[4]

1. Husaini said in al-Bayan wat-tarif, v. 2, p. 301 that Qazwini, Khatib Baghdadi and Ibn Asakir have transmitted it through Ans bin Malik; Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba p.71.

2. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba, p. 72.

3. Al-Sawaiq Al-Muharlqa, p. 499.

4. Nur Al-Bsar, p. 52; related by similar wording in Kenz Al-Omal, v. 13, p. 95.

قال رسول اللّه صلى الله عليه وآله: "أَوَّلُ مَنْ دَخَلَ الجَنَّةَ فاطِمَة."

(39) *The Prophet (saw) said, "The first one to enter paradise will be Fatima."*[1]

عَن بن عَباس رَضى اللّه عَنه، قَال: لما نَزلت (إذا جَاءَ نَصرُ اللّهِ وَ الفَتحُ) دعا رَسول اللّه صلى الله عَلَيه و آله فاطمة، فقال: قد نعيت أَلى نَفسى، فكبت، فقال: لا تبكى، فإنك أول أهلى لحاقا بى فضحكت فرآها بعض أزواج النبى صلى اللّه عليه و آله، فقلن: يا فاطمة! رأيناك بكيت، ثم ضحكت، قالت: إنه أخبرنى أنه قد نعيت إليه نفسَه فبكيت، فقال لى: لا تَبكى، فإنك أول أهلى لاحق بى فضحكت.

(40) *Ibn Abbas narrates that when the Quranic verse, "When the help of Allah and victory comes...", was revealed, the Messenger of Allah (saw) called Fatimah (sa) and said, "The news of my passing away has come." She started to cry. The Holy Prophet (saw) said, "Don't cry. Indeed from my household you will be the first to join me." She started to laugh. This incident was witnessed by some of the wives and they asked, "Fatima! We saw you cry and then you smiled." Fatima replied, "The Messenger of Allah (saw) told me that the time of his passing away has arrived. To this I cried. Then he (saw) said, 'Do not cry. You will be the first to meet me from my household.' To this I laughed."*[2]

عَن عَلى ابن أبيطالب عَلَيه السَلام، قَال: أخبِرنى رَسولَ اللّه صَلّى اللّه عَليه و آله: "أن آول مَن يَدخُل الجَنة أنا وَ فاطمة وَ الحَسَن و الحُسين. قُلت: يا رَسول اللّه صلى اللّه عليک و سَلّم! فمحبوحا؟ قَال: مَن وَرائكُم."

1. Yanabi Al-Mawadda, v. 2, p. 322, ch. 56, MIJanul I'tedal, vol. 2, p. 618.

2. Darmi, as-Sunan, v.1, p. 51; Ibn Kathir, Tafsir-ul-Quran al-azim, v. 4, p. 561.

(41) *Ali (as) narrates, "The Holy Prophet (saw) told me, 'The first people entering Paradise will be myself, Ali, Fatima, Hasan and Husain.' I asked, 'Oh Messenger of Allah (saw)! What about our lovers?' The Messenger of Allah (saw) replied, 'They will be behind you.'"* [1]

قال رسول اللّه صلى الله عليه وآله: "أول شخص يَدخُل الجَنّة؛ فاطمة بنت مُحَمّد، و مِثلها في هذه الأمة مثل مَريَم في بَنى إسرائيل."

(42) *The Prophet (saw) said, "Fatima will be the first person to enter Paradise and she is to this ummah (nation) as Maryam was to the 'Children of Israeel."* [2]

قال رسول اللّه صلى الله عليه وآله: "كل بني أُنْثَى عصبَة ينتمون إِلَيْهِ إِلَّا ولد فَاطِمَة فَأَنا وليهم وَأَناعصبتهم."

(43) *The Prophet (saw) said, "All the children of a mother are attributed to their fatherly relation except the sons of Fatima."* [3]

قال رسول اللّه صلى الله عليه وآله: "كُل نَسَب و سَبَب ينطق يوم القيامة إلا نَسَبي و صهري."

(44) *The Prophet (saw) said, "Except for my family and my relationship, every family and relationship will be broken on the Day of Judgement."* [4]

1. Hakim, al-Mustadrak, v. 3, p. 164; Ibn Asakir, Tarikh Dimashq al-kabir, v. 14. P. 173; Hindi, Kanz-ul-ummal, v. 12, p. 98; Haytami said in as-Sawaiq-ul-muhriqah, v. 2, p. 448, Ibn Sad narrated it. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba, p.214.

2. Qazwini, at-Tadwin fi akhbar qazwin, v. 1, p. 457; Hindi, Kanz-ul-ummal, v. 12, p. 110.

3. Al-Sawaiq Al-muhariqa, v. 2. p. 547, related in similar words in Mustadrak Al-Sahihain, v. 3, p. 179, Kenz Al-Omal, v.12, p. 114.

4. Hakim, al-Mustadrak,v. 3, p. 153; Ahmad bin Hambal, Fadail-us-sahabah, v. 2, p. 625,626; Ahmad bin Hambal narrated it in Fadail-us-sahabah, v. 2, p. 758, through Miswar bin Makhramah as well. Bazzar, al-Musnad, v. 1, p. 397; Tabarani, al-Mujam-ul-kabir, v. 3, p. 44,45; Tabarani, al-Mujam-ul-awsat, v. 5, p. 376; Tabarani, al-Mujam-ul-awsat, v. 6, p. 357; Daylami, al-Firdaus bi mathur al-khitab, v. 3, p. 255; Maqdasi, al-Ahadith-ul-mukhtarah, v. 1, p. 198; Haythami said in Majma-uz-zawaid, v. 9, p.173; Tabarani narrated it in al-Awsat and al- Kabir and its chain of transmitters is thiqah (trustworthy).

قـال رسـول اللّه صلى الله عليـه وآله: "المَهْدِي مِنْ عِتْرَتِي مِنْ وُلدِ فاطِمَة.

45 *The Prophet (saw) said," The Mehdi is from my family, from the sons of Fatima."*[1]

قال رسول اللّه صلى الله عليه وآله: "أحب أَهلِي إِلَيّ فَاطِمَة."

46 *The Prophet (saw) said, "The most beloved of my family to me is Fatima."*[2]

قـال رسـول اللّه صلى الله عليه وآله: "فاطمـة بهجة قلبي، و ابناها ثمرة فؤادي."

47 *The Prophet (saw) said, "Fatima is the joy of my heart, and her sons are the fruit of my soul."*[3]

قال رسـول الله صلى الله عليه و اله : "فداك أبوك يا فاطمة."

48 *The Prophet (saw) said to her, "May your father be your sacrifice, Fatima!"*[4]

قـال رسـول اللّه صلى الله عليه وآله: "فاطِمَـة أَحَبُّ إِلَيَّ مِنْكَ يا عَلِيّ وَأَنْتَ أَعَزُّ عَلَيَّ مِنْها."

49 *The Prophet (saw) said, "Fatima is more beloved to me than you, oh Ali, and you are dearer to me than her."*[5]

1. Al-Sawaiq Al-Muharlqa, p. 237.

2. Al-Jami al-Sagheer, v.1, p. 37; Al-Sawalq Al-Muhariqa, v. 2, p. 559; Yanabi Al-Mawadda, v. 4, p. 50; Kanz Al-Omal, vol. 12, p. 108.

3. Yanabl Al-Mawadda, v. 1, ch. 15, p. 243.

4. Blharul Anwar, vol. 22

5. Majma Al-Zawa`ld, v. 9, p. 202; Al-Jaml Al-Sagheer, v. 2, p. 654, n. 5761; Muntakhab Kenz Al-Omal, v.5, 97, Asad Al-Ghaba, v. 5, p. 522; Yanabl Al-Mawadda,v. 2, ch. 56, p. 79; Al- Sawalq Al-Muharlqa, ch. 3, p. 191.

أَخَذَ رَسُولُ اللَّهِ صلى اللّه عليه و اله: "بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ فَقَالَ مَنْ أَحَبَّ هَذَيْنِ الْغُلَامَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا- فَهُوَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ."

(50) *Once the Prophet (saw) held al-Hasan and al-Husayn's hands and said, "Whoever loves me, loves these two ones, and their father and mother will be with me in my rank on the Day of Resurrection."*[1]

قال رسول اللّه صلى الله عليه وآله: "أُنْزِلَتْ آيَةُ التطْهِيرِ فِيْ خَمْسَةٍ فِيَّ، وَفِيْ عَلِيٍّ وَحَسَنٍ وَحُسَيْنٍ وَفاطِمَة"

(51) *The Prophet (saw) said, "The verse of purification was revealed concerning five people: myself, Ali, Hassan, Hussein, and Fatima."*[2]

وَعَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «نَزَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ و اله- الْجُحْفَةَ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: " إِنِّي لَا أَجِدُ لِنَبِيٍّ إِلَّا نِصْفَ عُمُرِ الَّذِي قَبْلَهُ، وَإِنِّي أُوشِكُ أَنْ أُدْعَى فَأُجِيبَ، فَمَا أَنْتُمْ قَائِلُونَ؟". قَالُوا: نَصَحْتَ قَالَ: " أَلَيْسَ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ؟". قَالُوا: نَشْهَدُ، قَالَ: فَرَفَعَ يَدَهُ فَوَضَعَهَا عَلَى صَدْرِهِ، ثُمَّ قَالَ: " أَنَا أَشْهَدُ مَعَكُمْ ". ثُمَّ قَالَ: " أَلَا تَسْمَعُونَ؟". قَالُوا: نَعَمْ. قَالَ: " فَإِنِّي فَرَطٌ عَلَى الْحَوْضِ، وَأَنْتُمْ وَارِدُونَ عَلَى الْحَوْضِ، وَإِنَّ عَرْضَهُ مَا بَيْنَ صَنْعَاءَ وَبُصْرَى، فِيهِ أَقْدَاحٌ عَدَدَ النُّجُومِ مِنْ فِضَّةٍ، فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِي الثَّقَلَيْنِ". فَنَادَى مُنَادٍ: وَمَاالثَّقَلَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: " كِتَابُ اللَّهِ، طَرَفٌ بِيَدِ اللَّهِ - عَزَّ وَجَلَّ - وَطَرَفٌ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ لَا تَضِلُّوا، وَالْآخَرُ عِشْيرَتِي، وَإِنَّ اللَّطِيفَ الْخَبِيرَ نَبَّأَنِي أَنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَسَأَلْتُ ذَلِكَ لَهُمَا رَبِّي، فَلَا تَقَدَّمُوهُمَا فَتَهْلَكُوا، وَلَا تُقْصِرُوا عَنْهُمَا فَتَهْلَكُوا، وَلَا تُعَلِّمُوهُمَا فَهُمْ أَعْلَمُ مِنْكُمْ". ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - فَقَالَ: " مَنْ كُنْتُ أَوْلَى بِهِ مِنْ نَفْسِهِ فَعَلِيٌّ

1. Musnad Ahmad Ibn Hanbal, v. 2, p. 18

2. Isaf Al-Raghibeen, p. 116; Sahih Muslim, Kitab Fadha' il Al-Sahaba.

وَلِيُّهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ"

52 *Zayd bin Arqam said, 'The messenger of Allah (saw) stayed at al-Juhfa and then he came to people, praised Allah and said, "I have not found for any Prophet except the half of the age of the one who was before him. And I am about to be called upon (to die). So what do you say?*

*People said, 'you have been sincere to us.'*

*Then he said, 'Do you not bear witness that there is no God but Allah and Muhammad is His servant and messenger, and that Paradise is true and Fire is true?'*

*They all said, 'We bear witness.'*

*The Prophet (saw) said, 'I will precede you to the pond (in paradise), and you will come to me at the pond whose wide is as between Sana'a and Busra, and it has silver cups as much as the number of stars. See how you will be loyal to me in dealing with the two weighty things!'*

*Someone asked, 'O messenger of Allah, what are the two weighty things?'*

*The Prophet (saw) said, 'The Book of Allah; one side is in the Hand of Allah and the other side is in your hands so keep to it, and the other (weighty) thing is my family. The kind, the wise(Gabriel) has told me that they ( the Quran and my family) will not separate until they will come to me at the pond( in Paradise), and I have asked my Lord to grant me that. Do not precede them lest you perish and do not lag behind them, and do not teach them because they are more knowledgeable than you...'*

*Then he took Imam Ali`s hand and said, 'whoever I am worthier of him than himself, let Ali be his guardian. O Allah, be a guardian to whoever follows him and an enemy to whoever opposes him?'*[1]

1. Majma al-Zawaeed & Manba al-Fawaeed, v. 9, p. 164.

قَالَ رَسُولُ اللَّهِ صلى الله عليه و آله: "إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ الآخَرِ: كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ. وَعِتْرَتِي أَهْلُ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا «هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ»"

53 *Zayd bin Arqam narrated that The Prophet (saw) said, "I will leave for you the two weighty things that if you keep to them, you shall not go astray after me at all. One of them is greater than the other; the Book of Allah that is a cord extended from the Heaven to the earth, and my progeny. They will not separate until they will come to me at the Pond (in Paradise).So see how you will obey me in dealing with them."*[1]

قال رسول الله صلّى اللّه عليه و آله: "إذا كان يوم القيامة نادى مناد من بطنان العرش، يا معشر الخلائق غضوا أبصاركم حتى تمر بنت حبيب الله إلى قصرها [ فتمر إلى قصرها ظ ] فاطمة ابنتي وعليها ريطتان خضراوان حواليها سبعون ألف حوراء فاذا بلغت إلى باب قصرها وجدت الحسن قائما والحسين نائما مقطوع الرأس فتقول للحسن : من هذا؟ فيقول : هذا أخي إن امة أبيك قتلوه وقطعوا رأسه ، فيأتيها النداء من عند الله يا بنت حبيب الله إني إنما أريتك ما فعلت به امة أبيك لاني ادخرت لك عندي تعزية بمصيبتك فيه ، إني جعلت تعزيتك اليوم أني لا أنظر في محاسبة العباد حتى تدخل الجنة أنت وذريتك وشيعتك ومن أولادكم معروفا ممن ليس هو من شيعتك قبل أن أنظر في محاسبة العباد.

فتدخل فاطمة ابنتي الجنة وذريتها وشيعتها ومن أولادها معروفا ممن ليس من شيعتها فهو قول الله عزوجل « لا يحزنهم الفزع الاكبر » قال : هول يوم القيامة « وهم فيما اشتهت أنفسهم خالدون » هي والله فاطمة وذريتها وشيعتها ومن أولادهم معروفا

1. Sunan Tirmidhi, v. 5, p. 663.

ممن ليس هو من شيعتها."

(54) *The Prophet (saw) said, "On the Day of Judgment, it will be said, 'Oh people of Mahshar! Lower your gazes so that the daughter of the Messenger of Allah passes through paradise.' She will pass two green through wearing or red garments. She will pass in the company of seventy thousand servants from the hur-ul-in (superior female servants in Paradise) who will be like flashes of lightning. When she will reach near the gate of paradise, she will find Imam Hasan (as) over there and the body of Imam Hussain (as) would be lying over there without head. When she will reach near the door she will turn towards Imam hasan (as) and ask him: whose body is this? So Imam Hasan (as) will reply: 'This is the body of my brother Hussain (as). After you passed away, this nation killed him and cut his head from his body.' A voice will come from Ghaib that: 'OH, daughter of Muhammad (saw), I have made you see the condition of your son made by the nation of your father. And now I will not start your Shias and those who did well with them even though they might not be Shia enter paradise. Therefore all these people will enter paradise.'*[1]

قال رَسولَ اللّه صَلّى اللّه عَليه و آله لفاطمة: "إنّي و إياك و هذَين و هَذا الراقد في مَكان وَاحد يَوم القيامة."

(55) *The Prophet (saw) said to Fatima (sa), "Myself, you and these two (Hasan and Husain) and this sleeping one (Ali [as] as he just woke up at that time) will be in one place on the Day of Judgment."*[2]

1. Bihar Anwar, v. 43, p. 63.

2. Ahmad bin Hambal, al-Musnad, v. 1, p. 101; Bazzar, al-Musnad, v. 3, p. 29,30; Ahmad bin Hambal, Fadall-us-sahabah, v. 2, p. 692; Haythami commented in Majma-uz-zawald, v. 9, p. 169,170 that one of Ahmad bin Hambal's narrators, Qays bin Rabl, is controversial while the rest of the narrators are thiqah (authentic). haybani, as-Sunnah, v. 2, p. 598.

قال رَسولَ اللّه صَلّى اللّه عَليه و آله: "إنّ فاطمة وَ علياً و الحَسَن و الحُسَين في حظيرة القُدس في قبة بيضاء سَقفها عَرش الرّحمن."

(56) *Umar bin Khattab (ra) narrates that the Holy Prophet (saw) said, "Indeed, Fatima, Ali, Hasan and Husain will live in a white dome in Paradise. The Throne of Rahman will be its roof.*[1]

قال رسول اللّه صلّى اللّه عليه و آله: " إذا كان يوم القيامة نادى مناد من تحت الحجب: يا أهل الجمع غضّوا أبصاركم و نكّسوا رئوسكم فهذه فاطمة بنت محمّد صلّى اللّه عليه و آله تريد أن تمرّ على الصّراط."

(57) *The Prophet (saw) said, "On the Day of Judgment a caller will call out, 'lower your gaze until Fatima has passed."*[2]

قَالَ رَسُولُ اللّهِ صلى اللّه عليه و آله: " إذا كانَ يوم القيامة حَمَلت على البُراق و حملت فاطمة عاى ناقة العضباء."

(58) *The Prophet (saw) said, "On the Day of Judgement I will seated on Burraq and Fatima will be seated on my she-camel Uzba."*

قَالَ رَسُولُ اللّهِ صلى اللّه عليه و آله: "معرفة ال محمد صل الله عليه و آله برائة من النار و حب آل محمد جواز على الصراط و الولاية لآل محمد امان من العذاب."

(59) *The Prophet (saw) said, "Knowing the family of Muhammad (saw) gives one salvation from Fire, loving the family of Muhammad (saw) makes one pass across the Sirat, and following the family of Muhammad (saw) makes one safe from torment."*[3]

1. Ibn Asakir, Tarikh Dimishq al-kabir, v. 14, p. 61; Hindi, Kanz-ul-ummal, v. 12, p. 98.

2. Kenz Al-Omal,v.12, p. 10, Al-Sawalq Al-Muhariqa,v. 2, p. 557, v. 5, p. 523 -3, Tadhkirat Al-khawas,v. 1, p.48, Zhaka'ir Al-Uqubi, p.48, Manaqib Al-Imam Ali of Ibn Al-Maghazali. v.1, p.421, Nur Al-Absar, v.1, p. 96.

3. Al-Murajeat, p. 86.

قَالَ رَسُولُ اللَّهِ صلى اللّه عليه و آله: "لا تَزولُ قَدَما عَبدٍ يَومَ القيامَةِ حَتّى يُسآل عَن اَربَعٍ عَن عُمُرِهِ فيما اَفناهُ وَ عَن شَبابِهِ فيما اَبلاهُ وَ عَن مالِهِ مِن اَينَ اكْتَسَبَهُ وَ فِيمَا أَنْفَقَهُ وَ عَنْ حُبِّنَا أَهْلَ الْبَيْتِ."

60 *The Prophet (saw) said, "The two feet of one will not move (on the Day of Resurrection) before he will be asked about four things; about his age how he has spent it, his body how he has worn it out, his wealth on what he has spent it and where from he has gained it, and about our love, we the Ahlul Bayt (as)."*[1]

قَالَ رَسُولُ اللَّهِ صلى اللّه عليه و آله: " أنا ميزان العلم، و عَلى كفتاه، و الحَسَن و الحُسَين خيوطه، و فاطمة علاقته، و الأئمة من بعدى عموده يوزن به أعمال المُحبين لنا و المُغبضين لَنا."

61 *The Holy Prophet (saw) said, "I am the scale of knowledge, Ali is its pans, Hasan and Husain are its ropes, Fatima is its handle and the leaders (of the ahl-ul-bait) after me are its rods. The deeds of those who love us or have hatred against us will be weighed on this scale."*[2]

قَالَ رَسُولُ اللَّهِ صلى اللّه عليه و آله: "اجْعَلُوا أَهْلَ بَيْتِي مِنْكُمْ مَكَانَ الرَّأْسِ مِنَ الْجَسَدِ، وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ، فَإِنَّ الْجَسَدَ لَا يَهْتَدِي إِلَّا بِالرَّأْسِ، وَ لَا يَهْتَدِي الرَّأْسُ إِلَّا بِالْعَيْنَيْنِ."

62 *The Prophet (saw) said, "Make my family among you as the head to the body, and as the two eyes to the head, for the head cannot be guided except by the two eyes."*[3]

1. Al-Murajeat, p. 87.

2. Daylami, al-Firdaws bi mathur al-khitab, v. 1, p. 44; Ajlawni said in Kashf-ul-khifa wa muzil-ul-llbas, v. 1, p. 236; Daylami narrated it through Abdullah bin Abbas as a marfu tradition.

3. Amali By Sheykh Toosi, p. 482.

قَالَ رَسُول اللّٰه صلى اللّٰه عليه و آله: "إن فَاطمة حَصنت فَرجها و إن اللّٰه عَزَوَجل أدخلها بإحصَان فرجها و ذُريَّتها الجَنَّة."

63 *The Prophet (saw) said, "Fatima has protected her honour and chastity in such a way that Allah has entered her and her family into Paradise because of her protecting her honour and chastity."* [1]

قَالَ رَسُولُ اللّٰهِ صلى اللّٰه عليه و آله: "اَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ أَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً أَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكمِلَ الْإِيمَانِ أَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَک الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ أَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يزَفُّ إِلَى الْجَنَّةِ كمَا تُزَفُّ الْعَرُوسُ إِلَى بَيتِ زَوْجِهَا أَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ص فُتِحَ لَهُ فِي قَبْرِهِ بَابَانِ إِلَى الْجَنَّةِ أَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللّٰهُ قَبْرَهُ مَزَارَ مَلَائِكَةِ الرَّحْمَةِ أَلا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى السُّنَّةِ وَ الْجَمَاعَةِ أَلا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يوْمَ الْقِيامَةِ مَكتُوبٌ بَينَ عَينَيهِ آيسٌ مِنْ رَحْمَةِ اللّٰهِ أَلا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كافِراً أَلا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يشَمَّ رَائِحَةَ الْجَنَّة."

64 *The Prophet (saw) said, "Whoever dies because of his love for the progeny of Muhammad dies a martyr. Whoever dies because of his love for the progeny of Muhammad dies after being forgiven. Whoever dies because of the love for the progeny as repentant. Whoever dies because of the love for the progeny of Muhammad dies as a believer of a perfect faith. Whoever dies for loving the progeny of Muhammad will be given the glad tiding of entering the Paradise by the angel of death, and then by Munkar and Nakeer. Whoever dies for loving the progeny of the Muhammad will be*

1. Tabarani, al-Mujam-ul-kabir, v. 3, p. 41; Haythami, Majma-uz-zawaid, v. 9, p. 202; Manawi, Fayd-ul-qadir, v. 2, p. 463.

*taken to the Paradise like a bride taken to her groom's house. Whoever dies for loving the progeny of Muhammad will have two doors in his grave a visiting place for the angels of the Merciful one. Whoever dies for loving the progeny of Muhammad will come on the Day of Resurrection written between his eyes: He should despair of Allah's mercy."* [1]

قال رسول اللّه صلى الله عليه وآله: "إنّ اللّهَ عَزَّوَجَلَّ فَطَمَ ابْنَتِي فاطِمَةَ وَوُلدَها وَمَنْ أَحَبَّهُمْ مِنَ النّارِ فَلِذلِكَ سُمّيَتْ فاطِمَة."

(65) *The Prophet (saw) said, "Verily, God has weaned (fatama in Arabic) my daughter Fatima and her children and those who love them from the Hellfire, and that is why she is named Fatima.* [2]

عن أبي الحسن الثالث (عليه السلام): قال رسول اللّه (صلى الله عليه وآله): إنّما سمّيت ابنتي فاطمة لأنّ الله عزّ وجلّ فطمها وفطم من أحبّها من النار

(66) *When Ali ibn Abi Talib (as) asked the Prophet (saw): "Why was she named (Fatima)? The Prophet (saw) replied, "Because she and her followers are protected from Hell."* [3]

قال رسول اللّه صلى الله عليه وآله: "فاطِمَة إنّ اللّهَ غَيْرُ مُعَذِّبِكِ وَلا أَحَدٍ مِنْ وُلْدِكِ."

(67) *The Prophet (saw) said, "Fatima God will not torture you or any of your children."* [4]

1. Al-Murajeat, p. 88.

2. Kenz Al-Omal, v. 6, p. 219, Amali al-Tusi, p.294.

3. Amali of Shaykh Saduq Quote from Imam Hadi (as), Bihar Al-Anwar, vol. 65; Zakhaer al-Ukba, v. 1, p. 26.

4. Kenz Al-Omal, v. 12, p. 110; Muntakhab Kenz Al-Omal, In the margin of Musnad Ahmad, v. 5, p. 97; Isaf Al-Raghibeen, In the margin of nur Al-Absar, p. 118.

قَالَ رَسول اللّه صلى اللّه عَلَيه وَ آلِه: وَ الَّذى نَفسى بِيَده! لَا يَبغضنَا أهل البَيت أحد إلا أدخَله اللّه النَار.

(68) *The Prophet (saw) said, "I swear by the Lord in whose hands my life is in! Whoever has hatred for us the 'people of the house', Allah will send him to Hell."* [1]

قَالَ رَسول اللّه صلى اللّه عليه و آله: "إن فَاطمة أحصنت فَرجها، فَحَرَم اللّه ذُريَّتها عَلى النار.

(69) *The Prophet (saw) said, "Fatima has protected her honour and purity in such a way that Allah has forbidden the Fire for her children."* [2]

عَن أنس بن مالك رضى اللّه عنه، قَال: دَعا رَسول اللّه صلى اللّه عليه و آله لِفَاطمَة، اللهُم! إنّ أعيذها بِك و ذُريتهما مِن الشيطان الرجِيم."

(70) *Ans bin Malik (ra) narrates that the Holy Prophet (saw) performed a special prayer for Fatima (sa), "Oh Allah! I seek your protection for her and her children from the rejected Devil."* [3]

1. Hakim, al-Mustadrak, v. 3, p. 162; Ibn Hibban, as-Sahih, v. 15, p. 435, Dhahabi, Siyar alam an-nubala, v. 2, p. 123; Hakim graded it sahih (sound) according to the conditions of Imam Bukhari and Imam Muslim.

2. Bazzar, al-Musnad, v. 5, p. 223; Hakim, al-Mustadrak, v. 3, p. 165; Abu Nuaym, Hilyat-ul-awliya wa tab-aqat-ul-asfiya, v. 4, p. 188; Dhahabi declared it as a marfu hadith in Mizan-ul-itidal fi naqd ar-rijal, v. 5, p. 261 through Abdullah bin Masud; Manawi, Fayd-ul-qadir, v. 2, p. 462.

3. Ibn Hibban, as-Sahih, v. 15, p. 394; Tabarani, al-Mujam-ul-kabir, v. 22, p. 409#1021;
Ahmad bin Hambal related it in Fadail-us-sahabah, v. 2, p. 762# 1342 through Asma daughter of Umays with a slight difference of words; Haythami, Mawarid-uz-zaman p.549,
Ibn Jawzi related it briefly in Tadhkirat-ul-khawass p.277; Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba, p.67.

# Chapter III

## Lady Fatima Zahra's (sa) Narrations and Sermons

That which has been said from the family of the Prophet of God (PBUH) and has reached our hands is high and of divine wisdom.

The teachings and sayings of this pure family are connected to divine teachings. Their elevated spirit and heavenly existence teach us the magnitude to which a person can grow and reach.

The sayings of the infallibles are a precious "spiritual heritage" in our hands. The more familiar we are with these adages and are nurtured with the tradition; we will become purer, and our morality in behavior will become more complete and virtuous in the eyes of God.

Hazrat Zahra (PBUH) was infallible and had been saturated with wisdom from the pure divine waterfall and like the infallible imams, she had great knowledge. Although her life was short, the blessings from her existence extend beyond the resurrection. Also, her narratives, especially her profound sermon, known as the "Fadkiah Sermon", and the prayers that were gifted by her, have benefitted the people of wisdom and awareness.[1]

1. Fatimi Wisdom by Jawad Muhadethi

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: مَثَلُ الإمام مَثل الكَعبه إذ تُؤتى وَ لا تَأتى.

① *Lady Fatima Zahra (sa) said, "The example of the Imam is like the Ka`aba, which you yourself visit and get closer to; not the opposite."*[1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها:
نَحنُ وَسيلَتُهُ فى خَلْقِهِ، وَ نَحْنُ خاصَّتُهُ وَ مَحَلُّ قُدْسِهِ، وَ نَحْنُ حُجَّتُهُ فى غَيْبِهِ، وَ نَحْنُ وَرَثَةُ أنْبيائِهِ.

② *Lady Fatima Zahra (sa) said,"We are the prophet's (saw) household; the means of closeness to God among His creatures, the elites and his sanctities, the evidences of his unseen world and the heirs of his prophets."*[2]

قالت سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: ابَوا هِذِهِ الاْمَّةِ مُحَمَّدٌ وَ عَلىٌّ، يَقْيمانِ أَوَدَهُمْ، وَ يُنْقِذانِهِمُ مِنَ الْعَذابِ الدّائِمِ إنْ اطاعُوهُما، وَ يُبيحانِهِمُ النَّعيمَ الدّائم إنْ وَافَقُوهُمَا.

③ *Lady Fatima Zahra (sa) said, "The leader of this Ummah are Prophet Mohammad (saw) and Imam Ali (as), they mange its affairs, would rescue them from the perpetual punishment if they obey them and they grant them perennial bliss if they follow them.*[3]

1. Bihar Al-Anwar, v. 36, p. 353
2. Description of Nahj al-Balagha by Ibn Abi al-Hadid, V. 16, P. 211.
3. Bihar al-Anwar, vol.23, p.259,H.8.

قالَتْ سيدة نساءالعالمين فاطمه الزهرا سلام الله عليها: إنَّ السَّعيدَ كُلَّ السَّعيدِ، حَقَّ السَّعيدِ مَنْ احَبَّ عَليّا فی حَياتِهِ وَ بَعْدَ مَوْتِهِ.

④ *Lady Fatima Zahra (sa) said, "Indeed, the perfect and blissful person is he who adores Imam Ali (PBUH) in his terrestrial life and his afterlife."*[1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: امّا وَاللّهِ، لَوْتَرَكُوا الْحَقَّ عَلى اهْلِهِ وَاتَّبَعُوا عِتْرَةَ نَبيّه، لَمّا اخْتَلَفَ فِی اللّهِ اثْنانِ، وَلَوَرِثَها سَلَفٌ عَنْ سَلَفٍ، وَخَلْفٌ بَعْدَ خَلَفٍ حَتّى يَقُومَ قائِمُنا التّاسِعُ مِنْ وُلْدِ الْحُسَيْنِ عَلَيْهِالسَّلام.

⑤ *Lady Fatima Zahra (sa) said, "I swear to Allah, if they had left the right of Caliphate and Imamah (the succession of the Prophet Muhammad (saw) to those who truly deserve it and if they had followed the Prophet Kins (Itrah) (as), there wouldn't have been any confront between people. Additionally, the Caliphate would have been transferred between the righteous heirs, one after another, and finally submitted to the ninth offspring of Imam Hussain (May Allah hasten his reappearance).*[2]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: شيعَتُنا مِنْ خِيارِ اهْلِ الْجَنَّةِ وَكُلُّ مُحِبّينا وَ مَوالی اَوْليائِنا وَ مُعادی اعْدائِنا وَ الْمُسْلِمُ بِقَلْبِهِ وَ لِسانِهِ لَنا.

⑥ *Lady Fatima Zahra (sa) said, "The best people of the paradises are our Shiite followers, as well as our lovers, the loyal to our heirs, the opponents of our enemies and also those who are loyal to us implicitly and explicitly."*[3]

1. Bihar al-Anwar; vol.27, p.74.

2. Al-Imamah valtabsarh, p.1- Bihar al-Anwar, v.36, p.352, H.224

3. Bihar Al-Anwar, v. 68, p. 155

قالَتْ فاطِمَةُ الزَّهْراء سلام اللّه عليها: امّا وَاللّهِ، لَوْتَرَكُوا الْحَقَّ عَلى اهْلِهِ وَاتَّبَعُوا عِتْرَةَ نَبيّه، لَمّا اخْتَلَفَ فِي اللّهِ اثْنانِ، وَلَوَرِثَها سَلَفٌ عَنْ سَلَفٍ، وَخَلْفٌ بَعْدَ خَلَفٍ حَتّى يَقُومَ قائِمُنا التّاسِعُ مِنْ وُلْدِ الْحُسَيْنِ عَلَيْهِالسَّلام

⑦ *Lady Fatima Zahra (sa) said, "I swear to Allah, if they had left the right of Caliphate and Imamah (the succession of the Prophet Muhammad (saw) to those who truly deserve it and if they had followed the Prophet Kins (Itrah) (as), there wouldn't have been any confront between people. Additionally, the Caliphate would have been transferred between the righteous heirs, one after another, and finally submitted to the ninth offspring of Imam Hussain (May Allah hasten his reappearance).*[1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: ما صَنَعَ ابُوالْحَسَنِ إلاّ ما كانَ يَنْبَغى لَهُ، وَلَقَدْ صَنَعُوا ما اللّهُ حَسيبُهُمْ وَ طالِبُهُم.

⑧ *Lady Fatima Zahra (sa) said, "What Imam Ali did was a divine duty and what the rest did, would be reprimanded and punished by God.*[2]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: ما جعلَ اللّه لِأَحَدٍ بَعدَ غَديرِ خُمٍّ مِن حُجَّةٍ وَ لاعُذرٍ.

⑨ *Lady Fatima Zahra (sa) said, "Indeed, after the event of Ghadir Khum, Almighty God has left neither a single excuse nor claim for anyone to deny the wilayat (leadership) of Ali."*[3]

1. Al-Imamah valtabsarh;p.1; Bihar al-Anwar; vol.36, p.352, H.224

2.al-'Imamah wa al-siyasah, p.30; Bihar al-Anwar, vol.28, p.355.H.69.

3. Bihar Anwar, v. 43, p. 92; Nhjul Hyat, p. 42.

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: لاتُصَلّ عَلَيَّ أُمَّةٌ نَقَضَتْ عَهْدَاللّهِ وَ عَهْدَ ابی رَسُولِ اللّهِ فی اميرالْمُؤ منينَ عَلیّ، وَ ظَلَمُوني حَقّی، وَ أَخَذُوا إرْثی ، وَخَرقُوا صَحيفَتی الّتی كَتَبها لی ابی بِمُلْكِ فَدَك.

(10) *Lady Fatima Zahra (sa) said, "People who broke the covenant of God and the prophet regarding the caliphate of Imam Ali (sa); usurped my right; confiscate my heritage and tore the letter from my father about ownership of Fadak land, they shouldn't pray upon my corpse.*[1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: مَن سَلَّمَ عَلَيّهِ اَو عَلَيَّ ثَلاثَةَ أَيّام اوجَبَ اللّهُ لَهُ الجَنَّةَ، قُلتُ لَها: فی حَياتِهِ وَ حَياتِكّ؟
قَالَت: نَعَم وَ بَعدَ مَوتِنا.

(11) *Lady Fatima Zahra (sa) said, "Whosoever salute my father; the Messenger of Allah and salute me for three days, God will grant him Paradise, whether at the time of her life or after death.*[2]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها:
جَعَلَ اللّهُ الايْمانَ تَطْهيرا لَكُمْ مِنَ الشِّرْكِ، وَ الصَّلاةَ تَنْزيها لَكُمْ مِنَ الْكِبْرِ، وَالزَّكاةَ تَزْكِيَةً لِلنَّفْسِ، وَ نِماءً فِی الرِّزقِ، وَالصِّيامَ تَثْبيتا لِلاْخْلاصِ، وَالْحَجَ تَشْييدا لِلدّينِ.

(12) *The faith of Allah is a purity from polytheism, The prayer is the vanity's purification, the tax (giving charity to the poor people) is the soul clean less and will increase the wealth, the fast is the stability of loyalty, and piligrimage to the holy allah's house (Kaaba) is the construction of the religion.*[3]

1. Bihar al-Anwar, vol.30, p.348
2. Bihar Al-Anwar, v. 43, p. 185
3. Man La-yahzar al-faqih;vol.3, p.567.

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: مَنْ اصْعَدَ إلىَ اللّهِ خالِصَ عِبادَتِهِ، اهْبَطَ اللّهُ عَزَّوَجَلَّ لَهُ افْضَلَ مَصْلَحَتِهِ.

⑬ *Lady Fatima Zahra (sa) said: "Whoever worships Allah sincerely, Allah will cover him with his most excellent blessing and interest."*[1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها : جَعَلَ اللهُ الصَّلاةَ تَنْزيهاً لَكُمْ عَنِ الكِبْرِ.

⑭ *Lady Fatima Zahra (sa) said: "Allah has laid down ritual prayer to keep you away from arrogance and conceit.*[2]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبُهُ وَأَكْرَمُهمْ لِنِسَائِهِمْ

⑮ *Lady Fatima Zahra (sa) said: "The good ones are the softest in their actions and honor their wives."*[3]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: حُبِّبَ اِلَيَّ مِن دُنياكُم ثَلاثٌ: تِلاوَةُ كِتابِ اللَّهِ، وَ النَّظَرُ في وَجهِ رَسولِ اللَّهِ، وَ الإنفاقُ في سَبيلِ اللَّه.

⑯ *Lady Fatima Zahra (sa) said: "Allah made me love three thing from this life, reciting Allah's book (Koran), look to my Father the messenger of Allah's face, and give charity for seek of Allah."*[4]

1. Behar Anwar, P. 249
2. Ihtljaj Tabrasi, v. 1, p. 258
3. Dalail al-Imamah;p. 7.
4. Waqaye al-Ayyam, p. 259.

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: ما يَصنَعُ الصّائِمُ بِصيامِهِ إذا لَم يَصُن لِسانَهُ و سَمعَهُ و بَصَرَهُ و جَوارِحَهُ؟

17 *Lady Fatima Zahra (sa) said: "If fasting can not prevent a person's tongue, ears, eyes and limbs from community sins then what is the use of such fast?"* [1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: عَن يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع فَبَدَأَتْنِي بِالسَّلَامِ ثُمَّ قَالَتْ مَا غَدَا بِكَ قُلْتُ طَلَبُ الْبَرَكَةِ قَالَتْ أَخْبَرَنِي أَبِي وَ هُوَ ذَا أَنَّهُ مَنْ سَلَّمَ عَلَيْهِ وَ عَلَيَّ ثَلَاثَةَ أَيَّامٍ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ قُلْتُ لَهَا فِي حَيَاتِهِ وَ حَيَاتِكِ قَالَتْ نَعَمْ وَ بَعْدَ مَوْتِنَا.

18 *Lady Fatima Zahra (sa) said, "My father said that he who greets him or me for three consecutive days will be granted paradise by Allah."* [2]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها : يا سَلمان! إن اللهَ ذَخَّرَ لَنا الثّياب و الكَراسِيَّ لِيومٍ آخَرَ.

19 *Lady Fatima Zahra (sa) said, "O Salman, if there were not three things, the human beings would never surrender to something; poverty, illness, death."* [3]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: يا أبا الحَسَن! ألمؤمِنُ يَنظُرُ بِنورِ اللّهِ تعالى.

20 *Lady Fatima Zahra (sa) said, "O The Father of el Hassan, The believer sees with devine's light."* [4]

1. Mustadrak al-Wasael, v. 7, p. 366; Da`aem al-Islam, v. 1, p. 268.
2. Bihar Anwar
3. Bihar Anwar, v. 8, p. 303.
4. Ayn al-MuJezat, p. 54

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها : لا يَلُومَنَّ امرُءٌ إلّا نَفسَهُ، يَبيتُ وَ في يَدِهِ ريحُ غَمَرٍ.

(21) *Lady Fatima Zahra (sa) said, "The messenger of Allah (a.s.) said: he, who sleeps while there is some fat in his hand (after eating), Should not blame except himself."* [1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: خَيرٌ لِلنِّساءِ أن لايَرينَ الرِّ جالَ و لا يَراهُنَّ الرِّجالُ.

(22) *Lady Fatima Zahra (sa) said, "The best thing for a woman is that she doesn`t look at a namahram male nor the namahram male looks at her."* [2]

قَالَ جَعْفَرٌ الصَّادِقُ ع عَنْ أُمِّهِ رَضِيَ اللَّهُ عَنْهَا إِنَّ فَاطِمَةَ ع دَخَلَ عَلَيْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ص وَ بِهِ كَآبَةٌ شَدِيدَةٌ فَقَالَتْ فَاطِمَةُ يَا عَلِيُّ مَا هَذِهِ الْكَآبَةُ فَقَالَ عَلِيٌّ ص سَأَلْنَا رَسُولَ اللَّهِ ص عَنِ الْمَرْأَةِ مَا هِيَ قُلْنَا عَوْرَةٌ فَقَالَ فَمَتَى تَكُونُ أَدْنَى مِنْ رَبِّهَا فَلَمْ نَدْرِ فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ ع ارْجِعْ إِلَيْهِ فَأَعْلِمْهُ أَنَّ أَدْنَى مَا تَكُونُ مِنْ رَبِّهَا أَنْ تَلْزَمَ قَعْرَ بَيْتِهَا فَانْطَلَقَ فَأَخْبَرَ رَسُولَ اللَّهِ بِمَا قَالَتْ فَاطِمَةُ فَقَالَ رَسُولُ اللَّهِ إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي.

(23) *Lady Fatima Zahra (sa) said, "A woman is closest to her Lord during the time when doing her duty as housewife with housework and educating her children."* [3]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: إنّي قَدِ اسْتَقْبَحْتُ ما يُصْنَعُ بِالنِّساءِ، إنّهُ يُطْرَحُ عَلَى الْمَرْئَةِ الثَّوبَ فَيَصِفُها لِمَنْ رَاى.

(24) *Lady Fatima Zahra (sa) said, "A woman is closest to her Lord during the time when doing her duty as housewife with housework and educating her children."* [4]

1. Kenzal Umal, v. 15, p. 242; Musnad of Fatima az-Zahra', p.220.
2. Bihar Anwar, v. 43, p. 84; Al-Awalim, v. 11, p. 179.
3. Al-Awalim, v. 11, p. 179; Al-nawadir, p. 14; Bihar al-Anwar, v. 100, p. 250.
4. Bihar al-Anwar, vol.43, p.189,H.19

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: يا بُنَيَّ! اَلجار، ثُمَّ الدّارُ.

25 *Lady Fatima Zahra (sa) said, "Neighbours first, thereafter one's own household."* [1]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها : قارئُ الحديد، و اذا وقعت، و الرحمن، يدعى في السموات و الارض، ساكن الفردوس.

26 *Lady Fatima Zahra (sa) said, "Reader of Surah Al-Hadid and Waqia-Rahman called in the heavens and the earth Paradise."* [2]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: جَعَلَ اللّه...صِلَةَ الأرحامِ مَنسَأةً في العُمرِ و مَنماةً لِلعَدَد.

27 *Lady Fatima Zahra (sa) said, "Allah assigned ...maintaining close relations with relatives is a cause for a longer life and an abundance in progeny"* [3]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها : نِعمَ تُحفَة المُؤمِن التَمر.

28 *Lady Fatima Zahra (sa) said, "For the believer, date is a good gift."* [4]

قالَتْ سيدة نساءالعالمين فاطِمَةُ الزَّهْراء سلام اللّه عليها: بَشرٌ في وَجهِ المُؤمِن يُوجِبُ لِصاحِبِه الجَنّة.

29 *Lady Fatima Zahra (sa) said, "The reward of good behavior toward a believer is heaven."* [5]

إنَّ اللّهَ يُحِبُّ الخَيِّرَ الحَليمَ المُتَعفِّفَ.....

30 *Undoubtedly God loves benefactor, (very) patient and virtuous people.*[6]

1. Ilal al-shara'i by Shaykh Saduq, Bihar Anwar, v. 43, p. 82.
2. Kenzal umal, v. 1, p. 582.
3. Al-Awalim, v. 11, p. 470.
4. Kenzal Umal, v. 12, p. 339.
5. Bihar Anwar, v. 75, p. 401.
6. Musanad Fatima al-Zahra (sa), p. 586

## خطبتها عليهاالسلام عن المهاجرين و الانصار

مّا مَرَضَتْ فاطِمَه(س) المَرضه الّتى تُوُفّيتْ فيها، اِجتَمَعَ اليها نِساءُ المهاجرينَ وَالانصارِ، فَقُلْنَ لَها:كيفَ اَصْبَحتِ مِنْ عِلَّتِک يا ابنه رَسُولِ اللّه؟ فَحَمِدَتْ اللّهَ وَصَلَّتْ عَلى اَبيها، ثُمَّ قَالَتْ: اَصْبَحْتُ وِ اللّهِ عائِفَه لِدُنياکنّ قالِيه لِرِجالِکنّ لَفَظْتُهُمْ بَعْدَ اَنْ عَجَمْتُهُم وشَنَأتُهُم بَعدَ اَنْ سَبَرتُهُم. فَقُبحاً لِفُلولِ الحَدّ واللعب بعد الجد و خَوَرِ القَناه وَ خَطَلِ الرَّأْي. لا جَرَمَ لَقَدْ قَلَّدتُهُمْ رِبقَتَها وَ شَنَنْتُ عَلَيهِم عارَها. فَجَدْعاً و عَقراً و سُحقاً لِلْقومِ الظّالِمينَ. وَيحَهُم ،اَنّى زَحْزَحُوها عَنْ رَواسى الرِّساله وَ قواعِدِ النُّبُوَّه و مَهْبَطِ الوَحيِ والطَّبينِ بِاَمْرِ الدُّنيا والدّينِ. اَلا ذلِک هُوَ الخُسرانُ المُبين. وَ ما نَقَمُوا مِنْ اَبى الْحَسن؟ ما نَقَمُوا وَاللّهِ مِنْهُ اِلاّ نكيرَ سَيفِه و شِدَّه وَطئِهِ و نَكالَ وَقْعَتِهِ وَ تَنَمُّرَهِ فى ذاتِ اللّه. وَاللّهِ لَو تَكافُّوا عَنْ زِمامٍ نَبَذَهُ رَسُولُ اللّهِ (ص) اِليه لَاعْتَلَقَهُ ولَسارَبِهِم سَيرا سُجحاً لا يَكْلُمُ خِشاشُهُ وَ لا يتَعْتَعْ راكبُهُ. وَلَاَوْرَدَهُم مَنْهَلاً نَميراً فَضْفَاضاً، تَطْفَحُ ضَفَّتاهُ، قد تَحير بهم الرَّى، و لَفَتَحَتْ عَليهِم بَرَكاتٌ مِنَ السَّماءِ وَ الارضِ. و سَيأخُذُهُم اللّهُ بِماكانُوا يكسِبُونَ. اَلاهَلُمَّ فَاسْمَعْ وَ ما عِشتَ اَراک الدَّهرَ العَجَبَ. وَ اِنْ تَعْجِبْ فَقَد اَعْجَبَک الحادِثُ. اِلى اَىّ سِنادِ اِستَنَدُواوَبِاَىّ عُروَه تَمَسَّكوا.اِسْتَبْدَلُوا الذُّنابىَ وَالبالكاهل. فَرَغْماً لِمَعاطِسِ قَوْمٍ يحْسَبُونَ اَنَّهُم يحْسِنُون صُنعاً.

اَلا اِنَّهُم هُمُ الْمُفْسِدُونَ وَلكنْ لا يشْعُرُونَ. اَفَمَنْ يهدى اِلَى الحَقِّ اَنْ يتَّبَعَ اَمْ مَنْ لا يهِدِّى اِلاّاَنْ يهْدى فَما لكم كيفَ تَحْكمُونَاَما لَعَمْرِ اِلهِكنَّ لَقَدْ لَقِحَتْ، فَنَظِرَه رَيثَما تَنِتجُ، ثُمَّ احتَلِبوا طِلاعَ القَعْبِ دَماً عَبيطاً و ذُعافاً مُمْقِراً. هُنالِک يخْسَرُ المُبطِلُونَ وَ يعْرِفُ التّالُونَ غِبَّ ما اَسَّسَ الاَوَّلُونَ. ثُمَّ طِيبُوا عَنْ انفسكم اَنفُساً وَ اطْمَئِنُّوا لِلْفِتْنَه جَأشاً، وَ اَبشِرُوا بِسَيفٍ صارِمٍ وَ استِبدادٍ مِنَ الظّالِمينَ يدَعُ فَيئَكم زَهيداً وَ زَرعَكم حَصيداً. فَيا حَسْرَتى لكم وَ اَنّى بِكم وَ قَدْ عَميتْ قلوبُكم عليكم. اَنُلْزِمُكمُوها وَ اَنتُم لها كارِهُونَ.

## Lady Fatima Zahra`s (sa) Sermon for women of 'Muhajirin' and 'Ansar'

It`s related in 'Amali' of Shaykh Tusi from Ibn Abbas and from Fatima bint Hussain (as) in 'Maani Al-Akhbar'. It's also related in 'Al-Ihtijaj' of Shaykh Tabrisi from Suwaid Ibn Ghafleh that:

"When Fatima was inflicted with her illness, the women of the Muhajireen and Ansar gathered around her and said:

'How are you doing, daughter of Allah's Messenger?' Fatima praised Allah, prayed for her father and said:

"I have become, by Allah, to have feelings of resentment for your world, detesting your men; I have casted them after testing them, hated them after examining them. Thus, shameful is the defiling of honor, playing after being serious, striking the soft rocks, the slackening of spears, the foolishness of judgments and the misguidance of wants".

"Evil indeed are (the works) which their souls have sent forward before them (with the result) that Allah's wrath is on them, and in torment will they abide". Certainly it (Allah's wrath) has control of their affairs, held them responsible (for deserving it), and launched its disagreement on them".

"So, may the unjust ones be done away with, cursed, and damned. Woe unto them!

How they have snatched it away from the foundations of the Message, the fundamentals of prophethood and guidance, the place of descent for the Devoted Spirit, and he who is clever in the affairs of this world and the hereafter? (She means that they usurped Ali's right)

Surely; (their action) is clear loss. Why were they hostile to Abu Al-Hassan? They took vengeance, by Allah, from him for his unbiased sword, his carelessness about his death (i.e., his unprecedented courage), his deadly

assaults, his severe encounters, and his anger for the sole sake of Allah, Exalted is His Name.

"By Allah, had they prevented each other from assuming the reigns of power, which Allah's Messenger entrusted to him, he would have held it and led them smoothly.

He would not have harmed them the size of a thread, nor would his followers stammer, (meaning they would have lived in harmony under his rule).

He surely would have delivered them to a spring pure, lush, abundant and flowing over its banks yet its sides are not muddy.

He certainly would have brought them back satisfied and advised them secretly and publicly without providing himself with any availing thing.

Nor would he favor himself with the worldly things with any gain, save that which would quench the thirst of the thirsty, and feed the hungry.

Surely the abstinent would have been distinguished from the desirous, and the truthful from the liar.

Had the people of the town believed and feared Allah, We should indeed have opened out to them (all kinds of) blessings from Heaven and Earth; but they rejected (the truth), and we brought them to book for their misdeeds.

And the wrongdoers of this generation; the results of their deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)!"

"Indeed...

"Come to see!

"As long as you live, time shall show you amazing events!

"I wish I knew what proof they have for that which they have done?

"On what foundation have they stood?

"On what reliable grip have they held?

"Upon whose progeny have they encroached and spoke against?

"Evil, indeed, is the patron and evil the companion!

"They have exchanged, by Allah, the daring for the tales and the capable for

the impotent. Thus, away with a people who (mistakenly) believe they are doing well (to themselves). For surely, they are the ones who make mischief, but they realize (it) not. "Woe unto them!

"Is he who guides towards truth more worthy to be followed or the one who finds not guidance (himself) unless he is guided?

"What then is the matter with you? "How do you judge?

"But-upon my life! it has already conceived (meaning that it is too late to do anything).

"So wait until its fruit comes about.

"Then shall ye fill your buckets with pure blood and fatal venom?

"That day the dealers in falsehood will perish!

"And the ones who come to follow shall know the evil which their successors have established! Then awaken the aversion in yourselves to your world!

Prepare your hearts for calamities; adapt yourselves to a sharp sword an assault of a tyrant enemy, an overwhelming commotion, and atrocity from oppressors who shall leave your booty worthless, and your crops unharvested.

"Alas! What a pity! How will ye be treated? But indeed it hath been obscured from your sight. Shall we then compel you to accept it when ye are averse to it?" Swaid Ibn Ghaflah added:

"The women informed their men what Lady Fatima Zahra (A.S.) had said, then a group of men went to her and said:

'O you Mistress of all women! Had Abu Al-Hassan mentioned this to us before we made the oath, and gave the promise (to Abu Bakr), then surely we would not have exchanged him (Imam Ali (A.S.)) for anyone else!!!'

Fatima (A.S.) said: Leave me alone! Surely there is not an excuse for you after (I have already) spoken to you; and there shall be no command after (I have seen) your shortcomings. "

This sermon is also recorded by Shaykh Saduq, Shaykh Mufid in his 'Amali', Kashf al-ghummah and Ibn Abil Hadeed in his 'Sharh Nahjul Balagha'.

## خطبتها عليهاالسلام بعد غصب الفدك

اَلْحَمْدُلِلَّهِ عَلي ما اَنْعَمَ، وَ لَهُ الشُّكْرُ عَلي ما اَلْهَمَ، وَ الثَّناءُ بِما قَدَّمَ، مِنْ عُمُومِ نِعَمٍ اِبْتَدَاَها، وَ سُبُوغِ الاءٍ اَسْداها، وَ تَمامِ مِنَنٍ اَوْلاها، جَمَّ عَنِ الْاِحْصاءِ عَدَدُها، وَ نَأى عَنِ الْجَزاءِ اَمَدُها، وَ تَفاوَتَ عَنِ الْاِدْراكِ اَبَدُها، وَ نَدَبَهُمْ لِاِسْتِزادَتِها بِالشُّكْرِ لِاِتِّصالِها، وَ اسْتَحْمَدَ اِلَى الْخَلائِقِ بِاِجْزالِها، وَ ثَني بِالنَّدْبِ اِلى اَمْثالِها.

وَ اَشْهَدُ اَنْ لا اِلـهَ اِلاَّ اللَّـهُ وَحْدَهُ لا شَريكَ لَهُ، كَلِمَةٌ جَعَلَ الْاِخْلاصَ تَأْويلَها، وَ ضَمَّنَ الْقُلُوبَ مَوْصُولَها، وَ اَنارَ فِي التَّفَكُّرِ مَعْقُولَها، الْمُمْتَنِعُ عَنِ الْاَبْصارِ رُؤْيَتُهُ، وَ مِنَ الْاَلْسُنِ صِفَتُهُ، وَ مِنَ الْاَوْهامِ كَيْفِيَّتُهُ.

اِبْتَدَعَ الْاَشْياءَ لا مِنْ شَيْءٍ كانَ قَبْلَها، وَ اَنْشَاَها بِلااحْتِذاءِ اَمْثِلَةٍ اِمْتَثَلَها، كَوَّنَها بِقُدْرَتِهِ وَ ذَرَأَها بِمَشِيَّتِهِ، مِنْ غَيْرِ حاجَةٍ مِنْهُ اِلى تَكْوينِها، وَ لا فائِدَةٍ لَهُ في تَصْويرِها، اِلاَّ تَثْبيتاً لِحِكْمَتِهِ وَ تَنْبيهاً عَلي طاعَتِهِ، وَ اِظْهاراً لِقُدْرَتِهِ وَ تَعَبُّداً لِبَرِيَّتِهِ، وَ اِعْزازاً لِدَعْوَتِهِ، ثُمَّ جَعَلَ الثَّوابَ عَلي طاعَتِهِ، وَ وَضَعَ الْعِقابَ عَلي مَعْصِيَتِهِ، ذِيادَةً لِعِبادِهِ مِنْ نِقْمَتِهِ وَ حِياشَةً لَهُمْ اِلى جَنَّتِهِ.

وَ اَشْهَدُ اَنَّ اَبي‌مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ، اِخْتارَهُ قَبْلَ اَنْ اَرْسَلَهُ، وَ سَمَّاهُ قَبْلَ اَنْ اِجْتَباهُ، وَ اصْطَفاهُ قَبْلَ اَنْ اِبْتَعَثَهُ، اِذ الْخَلائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَ بِسَتْرِ الْاَهاويلِ مَصُونَةٌ، وَ بِنِهايَةِ الْعَدَمِ مَقْرُونَةٌ، عِلْماً مِنَ اللَّهِ تَعالي بِمائِلِ الْاُمُورِ، وَ اِحاطَةً بِحَوادِثِ الدُّهُورِ، وَ مَعْرِفَةً بِمَواقِعِ الْاُمُورِ.

اِبْتَعَثَهُ اللَّهُ اِتْماماً لِاَمْرِهِ، وَ عَزيمَةً عَلى اِمْضاءِ حُكْمِهِ، وَ اِنْفاذاً لِمَقاديرِ رَحْمَتِهِ، فَرَأَى الْاُمَمَ فِرَقاً في اَدْيانِها، عُكَّفاً عَلي نيرانِها، عابِدَةً لِاَوْثانِها، مُنْكِرَةً لِلَّهِ مَعَ عِرْفانِها.

فَاَنارَ اللَّهُ بِاَبي‌مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ و الِهِ ظُلَمَها، وَ كَشَفَ عَنِ الْقُلُوبِ بُهَمَها، وَ جَلى عَنِ الْاَبْصارِ غُمَمَها، وَ قامَ فِي النَّاسِ بِالْهِدايَةِ، فَاَنْقَذَهُمْ مِنَ الْغِوايَةِ، وَ بَصَّرَهُمْ مِنَ الْعِمايَةِ، وَ هَداهُمْ اِلَى الدّينِ الْقَويمِ، وَ دَعاهُمْ اِلَى الطَّريقِ الْمُسْتَقيمِ.

ثُمَّ قَبَضَهُ اللَّهُ اِلَيْهِ قَبْضَ رَأْفَةٍ وَ اخْتِيارٍ، وَ رَغْبَةٍ وَ ايثارٍ، فَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ و

الِهِ مِنْ تَعَبِ هذِهِ الدَّارِ فِي راحَةٍ، قَدْ حُفَّ بِالْمَلائِكَةِ الْاَبْرارِ وَ رِضْوانِ الرَّبِّ الْغَفّارِ، وَ مُجاوَرَةِ الْمَلِكِ الْجَبّارِ، صَلَّى اللّٰهُ عَلي أَبي نَبِيِّهِ وَ اَمينِهِ وَ خِيَرَتِهِ مِنَ الْخَلْقِ وَ صَفِيِّهِ، وَ السَّلامُ عَلَيْهِ وَ رَحْمَةُاللّٰهِ وَ بَرَكاتُهُ.

ثم التفت الى اهل المجلس و قالت:

اَنْتُمْ عِبادَ اللّٰهِ نُصُبُ اَمْرِهِ وَ نَهْيِهِ، وَ حَمَلَةُ دينِهِ وَ وَحْيِهِ، وَ اُمَناءُ اللّٰهِ عَلى اَنْفُسِكُمْ، وَ بُلَغاؤُهُ اِلَى الْاُمَمِ، زَعيمُ حَقٍّ لَهُ فيكُمْ، وَ عَهْدٍ قَدَّمَهُ اِلَيْكُمْ، وَ بَقِيَّةٍ اِسْتَخْلَفَها عَلَيْكُمْ: كِتابُ اللّٰهِ النّاطِقُ وَ الْقُرْانُ الصّادِقُ، و النُّورُ السّاطِعُ وَ الضِّياءُ اللاَّمِعُ، بَيِّنَةُ بَصائِرُهُ، مُنْكَشِفَةٌ سَرائِرُهُ، مُنْجَلِيَةٌ ظَواهِرُهُ، مُغْتَبِطَةٌ بِهِ اَشْياعُهُ، قائِداً اِلَى الرِّضْوانِ اِتِّباعُهُ، مُؤَدٍّ اِلَى النَّجاةِ اسْتِماعُهُ.

بِهِ تُنالُ حُجَجُ اللّٰهِ الْمُنَوَّرَةُ، وَ عَزائِمُهُ الْمُفَسَّرَةُ، وَ مَحارِمُهُ الْمُحَذَّرَةُ، وَ بَيِّناتُهُ الْجالِيَةُ، وَ بَراهينُهُ الْكافِيَةُ، وَ فَضائِلُهُ الْمَنْدُوبَةُ، وَ رُخَصُهُ الْمَوْهُوبَةُ، وَ شَرائِعُهُ الْمَكْتُوبَةُ.

فَجَعَلَ اللّٰهُ الْايمانَ تَطْهيراً لَكُمْ مِنَ الشِّرْكِ، وَ الصَّلاةَ تَنْزيهاً لَكُمْ عَنِ الْكِبْرِ، وَ الزَّكاةَ تَزْكِيَةً لِلنَّفْسِ وَ نِماءً فِي الرِّزْقِ، وَ الصِّيامَ تَثْبيتاً لِلْاِخْلاصِ، وَ الْحَجَّ تَشْييداً لِلدّينِ، وَ الْعَدْلَ تَنْسيقاً لِلْقُلُوبِ، وَ طاعَتَنا نِظاماً لِلْمِلَّةِ، وَ اِما مَتَنا اَماناً لِلْفُرْقَةِ، وَ الْجِهادَ عِزّاً لِلْاِسْلامِ، وَ الصَّبْرَ مَعُونَةً عَلَي اسْتيجابِ الْاَجْرِ.

وَ الْاَمْرَ بِالْمَعْرُوفِ مَصْلِحَةً لِلْعامَّةِ، وَ بِرَّ الْوالِدَيْنِ وِقايَةً مِنَ السَّخَطِ، وَ صِلَةَ الْاَرْحامِ مَنْساءً فِي الْعُمْرِ وَ مَنْماةً لِلْعَدَدِ، وَ الْقِصاصَ حِقْناً لِلدِّماءِ، وَ الْوَفاءَ بِالنَّذْرِ تَعْريضاً لِلْمَغْفِرَةِ، وَ تَوْفِيَةَ الْمَكائِيلِ وَ الْمَوازِينِ تَغْييراً لِلْبَخْسِ.

وَ النَّهْيَ عَنْ شُرْبِ الْخَمْرِ تَنْزيهاً عَنِ الرِّجْسِ، وَ اجْتِنابَ الْقَذْفِ حِجاباً عَنِ اللَّعْنَةِ، وَ تَرْكَ السَّرِقَةِ ايجاباً لِلْعِصْمَةِ، وَ حَرَّمَ اللّٰهُ الشِّرْكَ اِخْلاصاً لَهُ بِالرُّبُوبِيَّةِ.

فَاتَّقُوا اللّٰهَ حَقَّ تُقاتِهِ، وَ لا تَمُوتُنَّ اِلاَّ وَ اَنْتُمْ مُسْلِمُونَ، وَ اَطيعُوا اللّٰهَ فيما اَمَرَكُمْ بِهِ وَ نَهاكُمْ عَنْهُ، فَاِنَّهُ اِنَّما يَخْشَي اللّٰهَ مِنْ عِبادِهِ الْعُلَماءُ.

ثم قالت:

اَيُّهَا النّاسُ! اِعْلَمُوا اَنّي فاطِمَةُ وَ اَبي مُحَمَّدٌ، اَقُولُ عَوْداً وَ بَدْءاً، وَ لا اَقُولُ ما اَقُولُ غَلَطاً، وَ لا اَفْعَلُ ما اَفْعَلُ شَطَطاً، لَقَدْ جاءَكُمْ رَسُولٌ مِنْ اَنْفُسِكُمْ عَزيزٌ عَلَيْهِ ما عَنِتُّمْ حَريصٌ عَلَيْكُمْ بِالْمُؤْمِنينَ رَؤُوفٌ رَحيمٌ.

فَإِنْ تَعْزُوهُ وَتَعْرِفُوهُ تَجِدُوهُ اَبي دُونَ نِسائِكُمْ ،وَ اَخا ابْنِ عَمّي دُونَ رِجالِكُمْ، وَ لَنِعْمَ الْمَعْزِيُّ اِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَ اٰلِهِ.

فَبَلَّغَ الرِّسالَةَ صادِعاً بِالنِّذارَةِ، مائِلاً عَنْ مَدْرَجَةِ الْمُشْرِكِينَ، ضارِباً ثَبَجَهُمْ، اٰخِذاً بِاَكْظامِهِمْ، داعِياً اِلى سَبيلِ رَبِّهِ بِالْحِكْمَةِ و الْمَوْعِظَةِ الْحَسَنَةِ، يَجُفُّ الْاَصْنامَ وَ يَنْكُثُ الْهامَ، حَتَّى انْهَزَمَ الْجَمْعُ وَ وَلَّوُا الدُّبُرَ.

حَتَّى تَفَرَّى اللَّيْلُ عَنْ صُبْحِهِ، وَ اَسْفَرَ الْحَقُّ عَنْ مَحْضِهِ، و نَطَقَ زَعيمُ الدّينِ، وَ خَرَسَتْ شَقاشِقُ الشَّياطينِ، وَ طاحَ وَ شيظَ النِّفاقِ، وَ انْحَلَّتْ عُقَدُ الْكُفْرِ وَ الشِّقاقِ، وَ فُهْتُمْ بِكَلِمَةِ الْاِخْلاصِ في نَفَرٍ مِنَ الْبيضِ الْخِماصِ.

وَ كُنْتُمْ عَلى شَفا حُفْرَةٍ مِنَ النّارِ، مُذْقَةَ الشّارِبِ، وَ نُهْزَةَ الطّامِعِ، وَ قُبْسَةَ الْعِجْلانِ، وَ مَوْطِيءَ الْاَقْدامِ، تَشْرَبُونَ الطَّرْقَ، وَ تَقْتاتُونَ الْقِدَّ، اَذِلَّةً خاسِئينَ، تَخافُونَ اَنْ يَتَخَطَّفَكُمُ النّاسُ مِنْ حَوْلِكُمْ ، فَاَنْقَذَكُمُ اللَّهُ تَبارَكَ وَ تَعالي بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ اٰلِهِ بَعْدَ اللَّتَيّا وَ الَّتي، وَ بَعْدَ اَنْ مُنِيَ بِبُهَمِ الرِّجالِ، وَ ذُؤْبانِ الْعَرَبِ، وَ مَرَدَةِ اَهْلِ الْكِتابِ.

كُلَّما اَوْقَدُوا ناراً لِلْحَرْبِ اَطْفَأَهَا اللَّهُ، اَوْ نَجَمَ قَرْنُ الشَّيْطانِ، اَوْ فَغَرَتْ فاغِرَةٌ مِنَ الْمُشْرِكينَ، قَذَفَ اَخاهُ في لَهَواتِها، فَلا يَنْكَفِيءُ حَتّى يَطَأَ صِماخَها بِاَخْمَصِهِ، وَ يَخْمِدَ لَهَبَها بِسَيْفِهِ، مَكْدُوداً في ذاتِ اللَّهِ، مُجْتَهِداً في اَمْرِ اللَّهِ، قَريباً مِنْ رَسُولِ اللَّهِ، سَيِّداً في اَوْلِياءِ اللَّهِ، مُشَمِّراً ناصِحاً مُجِدّاً كادِحاً، لا تَاْخُذُهُ في اللَّهِ لَوْمَةَ لائِمٍ.

وَ اَنْتُمْ في رَفاهِيَةٍ مِنَ الْعَيْشِ، و ادِعُونَ فاكِهُونَ آمِنُونَ، تَتَرَبَّصُونَ بِنَا الدَّوائِرَ، وَ تَتَوَكَّفُونَ الْاَخْبارَ، وَ تَنْكُصُونَ عِنْدَ النِّزالِ، وَ تَفِرُّونَ مِنَ الْقِتالِ.

فَلَمّا اِخْتارَ اللَّهُ لِنَبِيِّهِ دارَ اَنْبِيائِهِ وَ مَاْوى اَصْفِيائِهِ، ظَهَرَ فيكُمْ حَسْكَةُ النِّفاقِ، وَ سَمَلَ جِلْبابُ الدّينِ، وَ نَطَقَ كاظِمُ الْغاوينَ، وَ نَبَغَ خامِلُ الْاَقَلّينَ، وَ هَدَرَ فَنيقُ الْمُبْطِلينَ، فَخَطَرَ في عَرَصاتِكُمْ ، وَ اَطْلَعَ الشَّيْطانُ رَاْسَهُ مِنْ مَغْرَزِهِ، هاتِفاً بِكُمْ، فَاَلْفاكُمْ لِدَعْوَتِهِ مُسْتَجيبينَ، وَ لِلْغِرَّةِ فيهِ مُلاحِظينَ، ثُمَّ اسْتَهْضَكُمْ فَوَجَدَكُمْ خِفافاً، وَ اَحْمَشَكُمْ فَاَلْفاكُمْ غِضاباً، فَوَسَمْتُمْ غَيْرَ اِبِلِكُمْ، وَ وَرَدْتُمْ غَيْرَ مَشْرَبِكُمْ.

هذا، وَ الْعَهْدُ قَريبٌ، وَالْكَلْمُ رَحيبٌ، وَ الْجُرْحُ لَمّا يَنْدَمِلُ، وَ الرَّسُولُ لَمّا يُقْبَرُ، اِبْتِداراً زَعَمْتُمْ خَوْفَ الْفِتْنَةِ، اَلا في الْفِتْنَةِ سَقَطُوا، وَ اِنَّ جَهَنَّمَ لَمُحيطَةٌ بِالْكافِرينَ.

فَهَيْهاتَ مِنْكُمْ، وَ كَيْفَ بِكُمْ، وَ اَنّى تُؤْفَكُونَ، وَ كِتابُ اللّهِ بَيْنَ اَظْهُرِكُمْ، اُمُورُهُ ظاهِرَةٌ، وَ اَحْكامُهُ زاهِرَةٌ، وَ اَعْلامُهُ باهِرَةٌ، و زَواجِرُهُ لائِحَةٌ، وَ اَوامِرُهُ واضِحَةٌ، وَ قَدْ خَلَّفْتُمُوهُ وَراءَ ظُهُورِكُمْ، أَرَغْبَةً عَنْهُ تُرِيدُونَ؟ اَمْ بِغَيْرِهِ تَحْكُمُونَ؟ بِئْسَ لِلظّالِمِينَ بَدَلاً، وَ مَنْ يَبْتَغِ غَيْرَ الْاِسْلامِ ديناً فَلَنْ يُقْبَلَ مِنْهُ، وَ هُوَ فِي الْاخِرَةِ مِنَ الْخاسِرِينَ.

ثُمَّ لَمْ تَلْبَثُوا اِلى رَيْثَ اَنْ تَسْكُنَ نَفْرَتُها، وَ يَسْلَسَ قِيادُها،ثُمَّ اَخَذْتُمْ تُورُونَ وَ قْدَتَها، وَ تُهَيِّجُونَ جَمْرَتَها، وَ تَسْتَجِيبُونَ لِهِتافِ الشَّيْطانِ الْغَوِيِّ، وَ اِطْفاءِ اَنْوارِالدّينِ الْجَلِيِّ، وَ اِهْمالِ سُنَنِ النَّبِيِّ الصَّفِيِّ، تُسِرُّونَ حَسْواً فِي ارْتِغاءٍ، وَ تَمْشُونَ لِاَهْلِهِ وَ وَلَدِهِ فِي الْخَمَرِ وَ الضَّرّاءِ، وَ نَصْبِرُ مِنْكُمْ عَلى مِثْلِ حَزِّ الْمَدى، وَ وَخْزِالسنانفِي‌الحشا.

وَ اَنْتُمُ الانَ تَزْعُمُونَ اَنْ لا اِرْثَ لَنا أَفَحُكْمَ الْجاهِلِيَّةِ تَبْغُونَ، وَ مَنْ اَحْسَنُ مِنَ اللّهِ حُكْماً لِقَومٍ يُوقِنُونَ، أَفَلا تَعْلَمُونَ؟ بَلى، قَدْ تَجَلّى لَكُمْ كَالشَّمْسِ الضّاحِيَةِ أَنّي اِبْنَتُهُ.

اَيُّهَا الْمُسْلِمُونَ! أَاُغْلَبُ عَلى اِرْثِي؟ يَابْنَ اَبِيقُحافَةَ! اَفي كِتابِ اللّهِ تَرِثُ اَباكَ وَ لا اَرِثُ اَبي؟ لَقَدْ جِئْتَ شَيْئاً فَرِيّاً، اَفَعَلى عَمْدٍ تَرَكْتُمْ كِتابَ اللّهِ وَ نَبَذْتُمُوهُ وَراءَ ظُهُورِكُمْ، إِذْ يَقُولُ «وَ وَرِثَ سُلَيْمانُ داوُدَ» (1) وَ قالَ فيما اقْتَصَّ مِنْ خَبَرِ زَكَرِيّا اِذْ قالَ: «فَهَبْ لي مِنْ لَدُنْكَ وَلِيّاً يَرِثُني وَ يَرِثُ مِنْ الِيَعْقُوبَ»، (2) وَ قالَ: «وَ اوْلُوا الْاَرْحامِ بَعْضُهُمْ اَوْلى بِبَعْضٍ في كِتابِ اللّهِ»، (3) وَ قالَ «يُوصيكُمُ اللّهُ في اَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ»، (4) وَ قالَ «اِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوالِدَيْنِ وَالْاَقْرَبَيْنِ بِالْمَعْرُوفِ حَقّاً عَلَى الْمُتَّقينَ». (5)

وَ زَعَمْتُمْ اَنْ لا حَظْوَةَ لي، وَ لا اَرِثُ مِنْ اَبي، وَ لا رَحِمَ بَيْنَنا، اَفَخَصَّكُمُ اللّهُ بِايَةٍ اَخْرَجَ اَبي مِنْها؟ اَمْ هَلْ تَقُولُونَ: اِنَّ اَهْلَ مِلَّتَيْنِ لا يَتَوارَثانِ؟ اَوَ لَسْتُ اَنَا وَ اَبي مِنْ اَهْلِ مِلَّةٍ واحِدَةٍ؟ اَمْ اَنْتُمْ اَعْلَمُ بِخُصُوصِ الْقُرْانِ وَ عُمُومِهِ مِنْ اَبي وَابْنِ عَمّي؟ فَدُونَكَها مَخْطُومَةً مَرْحُولَةً تَلْقاكَ يَوْمَ حَشْرِكَ.

فَنِعْمَ الْحَكَمُ اللّهُ، وَ الزَّعِيمُ مُحَمَّدٌ، وَ الْمَوْعِدُ الْقِيامَةُ، وَ عِنْدَ السّاعَةِ يَخْسِرُ الْمُبْطِلُونَ، وَ لا يَنْفَعُكُمْ اِذْ تَنْدِمُونَ، وَ لِكُلِّ نَبَأٍ مُسْتَقَرٌّ، وَ لَسَوْفَ تَعْلَمُونَ مَنْ يَأْتيهِ عَذابٌ يُخْزيهِ، وَ يَحِلُّ عَلَيْهِ عَذابٌ مُقيمٌ.

ثم رمت بطرفها نحو الانصار، فقالت:

يا مَعْشَرَ النَّقيبَةِ وَ اَعْضادَ الْمِلَّةِ وَ حَضَنَةَ الْاِسْلامِ! ما هذِهِ الْغَميزَةُ في حَقّي وَ السِّنَةُ

عَنْ ظُلامَتي؟ اَما كانَ رَسُولُ‌اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ اِلهِ اَبي يَقُولُ: «اَلْمَرْءُ يُحْفَظُ في وُلْدِهِ»، سَرْعانَ ما اَحْدَثْتُمْ وَ عَجْلانَ ذا اِهالَةٍ، وَ لَكُمْ طاقَةٌ بِما اُحاوِلُ، وَ قُوَّةٌ عَلى ما اَطْلُبُ وَ اُزاوِلُ.

اَتَقُولُونَ ماتَ مُحَمَّدٌ؟ فَخَطْبٌ جَليلٌ اِسْتَوْسَعَ وَ هْنُهُ، وَاسْتَنْهَرَ فَتْقُهُ، وَ انْفَتَقَ رَتْقُهُ، وَ اُظْلِمَتِ الْاَرْضُ لِغَيْبَتِهِ، وَ كُسِفَتِ الشَّمْسُ وَ الْقَمَرُ وَ انْتَثَرَتِ النُّجُومُ لِمُصيبَتِهِ، وَ اَكْدَتِ الْامالُ، وَ خَشَعَتِ الْجِبالُ، وَ اُضيعَ الْحَريمُ، وَ اُزيلَتِ الْحُرْمَةُ عِنْدَ مَماتِهِ.

فَتِلْكَ وَاللَّهِ النَّازِلَةُ الْكُبْرى وَ الْمُصيبَةُ الْعُظْمى، لامِثْلُها نازِلَةٌ، وَ لا بائِقَةٌ عاجِلَةٌ أُعْلِنَ بِها، كِتابُ اللَّهِ جَلَّ ثَناؤُهُ في اَفْنِيَتِكُمْ، وَ في مُمْساكُمْ وَ مُصْبِحِكُمْ، يَهْتِفُ في اَفْنِيَتِكُمْ هُتافاً وَ صُراخاً وَ تِلاوَةً وَ اَلْحاناً، وَ لَقَبْلَهُ ما حَلَّ بِاَنْبِياءِ اللَّهِ وَ رُسُلِهِ، حُكْمٌ فَصْلٌ وَ قَضاءٌ حَتْمٌ.

«وَ ما مُحَمَّدٌ اِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اَفَاِنْ ماتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلى اَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِى اللَّهُ الشّاكِرينَ».

ايهاً بَني‌قيلَةَ! ءَ اُهْضَمُ تُراثَ اَبي وَ اَنْتُمْ بِمَرْأى مِنّي وَ مَسْمَعٍ وَ مُنْتَدى وَ مَجْمَعٍ، تَلْبَسُكُمُ الدَّعْوَةُ وَ تَشْمَلُكُمُ الْخِبْرَةُ، وَ اَنْتُمْ ذَوُو الْعَدَدِ وَ الْعُدَّةِ وَ الْاَداةِ وَ الْقُوَّةِ، وَ عِنْدَكُمُ السِّلاحُ وَ الْجُنَّةُ، تُوافيكُمُ الدَّعْوَةُ فَلا تُجيبُونَ، وَ تَأْتيكُمُ الصَّرْخَةُ فَلا تُغيثُونَ، وَ اَنْتُمْ مَوْصُوفُونَ بِالْكِفاحِ، مَعْرُوفُونَ بِالْخَيْرِ وَ الصَّلاحِ، وَ النُّخْبَةُ الَّتي انْتُخِبَتْ، وَ الْخِيَرَةُ الَّتي اخْتيرَتْ لَنا اَهْلَ الْبَيْتِ.

قاتَلْتُمُ الْعَرَبَ، وَ تَحَمَّلْتُمُ الْكَدَّ وَ التَّعَبَ، وَ ناطَحْتُمُ الْاُمَمَ، وَ كافَحْتُمُ الْبُهَمَ، لا نَبْرَحُ اَوْ تَبْرَحُونَ، نَأْمُرُكُمْ فَتَأْتَمِرُونَ، حَتّى اِذا دارَتْ بِنا رَحَى الْاِسْلامِ، وَ دَرَّ حَلَبُ الْاَيّامِ، وَ خَضَعَتْ نُعْرَةُ الشِّرْكِ، وَ سَكَنَتْ فَوْرَةُ الْاِفْكِ، وَ خَمَدَتْ نيرانُ الْكُفْرِ، وَ هَدَأَتْ دَعْوَةُ الْهَرَجِ، وَ اسْتَوْسَقَ نِظامُ الدّينِ، فَاَنّى حِزْتُمْ بَعْدَ الْبَيانِ، وَاَسْرَرْتُمْ بَعْدَ الْاِعْلانِ، وَ نَكَصْتُمْ بَعْدَ الْاِقْدامِ، وَاَشْرَكْتُمْ بَعْدَ الْايمانِ؟

بُؤْساً لِقَوْمٍ نَكَثُوا اَيْمانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ، وَ هَمُّوا بِاِخْراجِ الرَّسُولِ وَ هُمْ بَدَؤُكُمْ اَوَّلَ مَرَّةٍ، اَتَخْشَوْنَهُمْ فَاللَّهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُؤمِنينَ.

اَلا، وَ قَدْ أَرى اَنْ قَدْ اَخْلَدْتُمْ اِلَى الْخَفْضِ، وَ اَبْعَدْتُمْ مَنْ هُوَ اَحَقُّ بِالْبَسْطِ وَ الْقَبْضِ،

وَ خَلَوْتُمْ بِالدَّعَةِ، وَ نَجَوْتُمْ بِالضِّيقِ مِنَ السَّعَةِ، فَمَجَجْتُمْ ما وَعَبْتُمْ، وَ دَسَعْتُمُ الَّذى تَسَوَّغْتُمْ، فَإِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَميعاً فَإِنَّ اللَّهَ لَغَنِيٌّ حَميدٌ.

أَلا، وَ قَدْ قُلْتُ ما قُلْتُ هذا عَلى مَعْرِفَةٍ مِنّي بِالْخِذْلَةِ الَّتي خامَرَتْكُمْ، وَ الْغَدْرَةِ الَّتِي اسْتَشْعَرَتْها قُلُوبُكُمْ، وَ لكِنَّها فَيْضَةُ النَّفْسِ، وَ نَفْثَةُ الْغَيْظِ، وَ حَوَزُ الْقَناةِ، وَ بَثَّةُ الصَّدْرِ، وَ تَقْدِمَةُ الْحُجَّةِ، فَدُونَكُمُوها فَاحْتَقِبُوها دَبِرَةَ الظَّهْرِ، نَقِبَةَ الْخُفِّ، باقِيَةَ الْعارِ، مَوْسُومَةً بِغَضَبِ الْجَبَّارِ وَ شَنارِ الْأَبَدِ، مَوْصُولَةً بِنارِ اللَّهِ الْمُوقَدَةِ الَّتي تَطَّلِعُ عَلَى الْأَفْئِدَةِ.

فَبِعَيْنِ اللَّهِ ما تَفْعَلُونَ، وَ سَيَعْلَمُ الَّذينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ، وَ أَنَا اِبْنَةُ نَذيرٍ لَكُمْ بَيْنَ يَدَيْ عَذابٌ شَديدٌ، فَاعْمَلُوا إِنَّا عامِلُونَ، وَ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ.

فأجابها أبوبكر عبدالله بن عثمان، و قال:

يا بِنْتَ رَسُولِ‌اللَّهِ! لَقَدْ كانَ أَبُوكِ بِالْمُؤمِنينَ عَطُوفاً كَريماً، رَؤُوفاً رَحيماً، وَ عَلَى الْكافِرينَ عَذاباً أَليماً وَ عِقاباً عَظيماً، إِنْ عَزَوْناهُ وَجَدْناهُ أَباكِ دُونَ النِّساءِ، وَ أَخا إِلْفِكِ دُونَ الْأَخِلاَّءِ، آثَرَهُ عَلى كُلِّ حَميمٍ وَ ساعَدَهُ فِي كُلِّ أَمْرٍ جَسيمٍ، لا يُحِبُّكُمْ إِلاَّ سَعيدٌ، وَ لا يُبْغِضُكُمْ إِلاَّ شَقِيٌّ بَعيدٌ.

فَأَنْتُمْ عِتْرَةُ رَسُولِ‌اللَّهِ الطَّيِّبُونَ، الْخِيَرَةُ الْمُنْتَجَبُونَ، عَلَى الْخَيْرِ أَدِلَّتُنا وَ إِلَى الْجَنَّةِ مَسالِكُنا، وَ أَنْتِ يا خِيَرَةَ النِّساءِ وَ ابْنَةَ خَيْرِ الْأَنْبِياءِ، صادِقَةٌ فِي قَوْلِكِ، سابِقَةٌ فِي وُفُورِ عَقْلِكِ، غَيْرَ مَرْدُودَةٍ عَنْ حَقِّكِ، وَ لا مَصْدُودَةٍ عَنْ صِدْقِكِ.

وَ اللَّهِ ما عَدَوْتُ رَأْيَ رَسُولِ‌اللَّهِ، وَ لا عَمِلْتُ إِلاَّ بِإِذْنِهِ، وَ الرَّائِدُ لا يَكْذِبُ أَهْلَهُ، وَ إِنِّي أُشْهِدُ اللَّهَ وَ كَفى بِهِ شَهيداً، أَنِّي سَمِعْتُ رَسُولَ‌اللَّهِ يَقُولُ: «نَحْنُ مَعاشِرَ الْأَنْبِياءِ لا نُوَرِّثُ ذَهَباً وَ لا فِضَّةً، وَ لا داراً وَ لا عِقاراً، وَ إِنَّما نُوَرِّثُ الْكِتابَ وَ الْحِكْمَةَ وَ الْعِلْمَ وَ النُّبُوَّةَ، وَ ما كانَ لَنا مِنْ طُعْمَةٍ فَلِوَلِيِّ الْأَمْرِ بَعْدَنا أَنْ يَحْكُمَ فيهِ بِحُكْمِهِ».

وَ قَدْ جَعَلْنا ما حاوَلْتِهِ فِي الْكِراعِ وَ السِّلاحِ، يُقاتِلُ بِهَا الْمُسْلِمُونَ وَ يُجاهِدُونَ الْكُفَّارَ، وَ يُجالِدُونَ الْمَرَدَةَ الْفُجَّارَ، وَ ذلِكَ بِإِجْماعِ الْمُسْلِمينَ، لَمْ أَنْفَرِدْ بِهِ وَحْدى،وَ لَمْ أَسْتَبِدْ بِما كانَ الرَّأْيُ عِنْدى، وَ هذِهِ حالي وَ مالي، هِيَ لَكِ وَ بَيْنَ يَدَيْكِ، لا تَزْوى عَنْكِ وَ لا نَدَّخِرُ دُونَكِ، وَ أَنْتِ، وَ أَنْتِ سَيِّدَةُ أُمَّةِ أَبيكِ وَ الشَّجَرَةُ الطَّيِّبَةُ لِبَنيكِ، لا يُدْفَعُ مالَكِ مِنْ فَضْلِكِ، وَ لا يُوضَعُ فِي فَرْعِكِ وَ أَصْلِكِ، حُكْمُكِ نافِذٌ فيما مَلَكَتْ يَداىَ، فَهَلْ

تَرِثَنَّ اَنْ اُخالِفَ فِي ذاكَ اَباكِ (صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ وَ سَلَّمَ).

فقالت:

سُبْحانَ اللّٰهِ، ما كانَ اَبِي رَسُولُ اللّٰهِ عَنْ كِتابِ اللّٰهِ صادِفاً، وَ لا لِاَحْكامِهِ مُخالِفاً، بَلْ كانَ يَتْبَعُ اَثَرَهُ، وَ يَقْفُو سُوَرَهُ، اَفَتَجْمَعُونَ اِلَى الْغَدْرِ اِعْتِلالاً عَلَيْهِ بِالزُّورِ، وَ هذا بَعْدَ وَفاتِهِ شَبِيهٌ بِما بُغِيَ لَهُ مِنَ الْغَوائِلِ فِي حَياتِهِ، هذا كِتابُ اللّٰهِ حُكْماً عَدْلاً وَ ناطِقاً فَصْلاً، يَقُولُ: «يَرِثُنِي وَ يَرِثُ مِنْ اٰلِ يَعْقُوبَ»، وَ يَقُولُ: «وَ وَرِثَ سُلَيْمانُ داوُدَ».

بَيَّنَ عَزَّ وَ جَلَّ فِيما وَزَّعَ مِنَ الْاَقْساطِ، وَ شَرَعَ مِنَ الْفَرائِضِ وَالْمِيراثِ، وَ اَباحَ مِنْ حَظِّ الذُّكْرانِ وَ الْاِناثِ، ما اَزاحَ بِهِ عِلَّةَ الْمُبْطِلِينَ وَ اَزالَ التَّظَنِّي وَ الشُّبَهاتِ فِي الْغابِرِينَ، كَلاَّ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْراً، فَصَبْرٌ جَمِيلٌ وَ اللّٰهُ الْمُسْتَعانُ عَلى ما تَصِفُونَ.

فقال أبوبكر:

صَدَقَ اللّٰهُ وَ رَسُولُهُ وَ صَدَقَتْ اِبْنَتُهُ، مَعْدِنُ الْحِكْمَةِ، وَ مَوْطِنُ الْهُدى وَ الرَّحْمَةِ، وَ رُكْنُ الدِّينِ، وَ عَيْنُ الْحُجَّةِ، لا اَبْعَدُ صَوابَكِ وَ لا اُنْكِرُ خِطابَكِ، هؤُلاءِ الْمُسْلِمُونَ بَيْنِي وَ بَيْنَكِ قَلَّدُونِي ما تَقَلَّدْتُ، وَ بِاتِّفاقٍ مِنْهُمْ اَخَذْتُ ما اَخَذْتُ، غَيْرَ مَكابِرٍ وَ لا مُسْتَبِدٍّ وَ لا مُسْتَأْثِرٍ، وَ هُمْ بِذلِكَ شُهُودٌ.

فالتفت فاطمة عليهاالسلام الى النساء، و قالت:

مَعاشِرَ الْمُسْلِمِينَ الْمُسْرِعَةِ اِلى قِيلِ الْباطِلِ، الْمُغْضِيَةِ عَلَى الْفِعْلِ الْقَبِيحِ الْخاسِرِ، اَفَلا تَدَبَّرُونَ الْقُرْاٰنَ اَمْ عَلى قُلُوبٍ اَقْفالُها، كَلاَّ بَلْ رانَ عَلى قُلُوبِكُمْ ما اَسَأْتُمْ مِنْ اَعْمالِكُمْ، فَاَخَذَ بِسَمْعِكُمْ وَ اَبْصارِكُمْ، وَ لَبِئْسَ ما تَاَوَّلْتُمْ، وَ ساءَ ما بِهِ اَشَرْتُمْ، وَ شَرَّ ما مِنْهُ اِعْتَضْتُمْ، لَتَجِدَنَّ وَ اللّٰهِ مَحْمِلَهُ ثَقِيلاً، وَ غِبَّهُ وَ بِيلاً، اِذا كُشِفَ لَكُمُ الْغِطاءُ، وَ بانَ ما وَرائَهُ الضَّرّاءُ، وَ بَدا لَكُمْ مِنْ رَبِّكُمْ ما لَمْ تَكُونُوا تَحْتَسِبُونَ، وَ خَسِرَ هُنالِكَ الْمُبْطِلُونَ.

ثم عطفت على قبر النبيّ صلى اللّٰه عليه و آله، و قالت:

قَدْ كانَ بَعْدَكَ اَنْباءٌ وَهَنْبَثَةٌ - لَوْ كُنْتَ شاهِدَها لَمْ تَكْثِرِ الْخُطَبُ

اِنّا فَقَدْناكَ فَقْدَ الْاَرْضِ وابِلَها - وَ اخْتَلَّ قَوْمُكَ فَاشْهَدْهُمْ وَ لا تَغِبُ

وَ كُلُّ اَهْلٍ لَهُ قُرْبى وَ مَنْزِلَةٌ - عِنْدَ الْاِلهِ عَلَى الْاَدْنَيْنِ مُقْتَرِبُ

اَبْدَتْ رِجالٌ لَنا نَجْوى صُدُورِهِمُ - لَمّا مَضَيْتَ وَ حالَتْ دُونَكَ التُّرَبُ

تَجَهَّمَتْنا رِجالٌ وَ اسْتُخِفَّ بِنا - لَمَّا فُقِدْتَ وَ كُلُّ الْإِرْثِ مُغْتَصَبُ
وَ كُنْتَ بَدْراً وَ نُوراً يُسْتَضاءُ بِهِ- عَلَيْكَ تُنْزَلُ مِنْ ذِىالْعِزَّةِ الْكُتُبُ
وَ كانَ جِبْرِيلُ بِالْآياتِ يُؤْنِسُنا- فَقَدْ فُقِدْتَ وَ كُلُّ الْخَيْرِ مُحْتَجَبُ
فَلَيْتَ قَبْلَكَ كانَ الْمَوْتُ صادِفُنا- لَمَّا مَضَيْتَ وَ حالَتْ دُونَكَ الْكُتُبُ

ثم انكفأت عليهاالسلام و اميرالمؤمنين عليه‌السلام يتوقّع رجوعها اليه و يتطلّع طلوعها عليه، فلمّا استقرّت بها الدار، قالت لاميرالمؤمنين عليهماالسلام:

يَابْنَ اَبِيطالِبٍ! اِشْتَمَلْتَ شِمْلَةَ الْجَنينِ، وَ قَعَدْتَ حُجْرَةَ الظَّنينِ، نَقَضْتَ قادِمَةَ الْاَجْدَلِ، فَخانَكَ ريشُ الْاَعْزَلِ.

هذا اِبْنُ اَبِيقُحافَةَ يَبْتَزُّني نِحْلَةَ اَبي وَ بُلْغَةَ ابْنَيَّ! لَقَدْ اَجْهَرَ في خِصامي وَ اَلْفَيْتُهُ اَلَدَّ في كَلامي حَتَّى حَبَسَتْني قيلَةُ نَصْرِها وَ الْمُهاجِرَةُ وَصْلَها، وَ غَضَّتِ الْجَماعَةُ دُوني طَرْفَها، فَلا دافِعَ وَ لا مانِعَ، خَرَجْتُ كاظِمَةً، وَ عُدْتُ راغِمَةً.

اَضْرَعْتَ خَدَّكَ يَوْمَ اَضَعْتَ حَدَّكَ، اِفْتَرَسْتَ الذِّئابَ وَ افْتَرَشْتَ التُّرابَ، ما كَفَفْتَ قائِلاً وَ لا اَغْنَيْتَ باطِلاً وَ لا خِيارَ لي، لَيْتَني مِتُّ قَبْلَ هَنيئَتي وَ دُونَ ذَلَّتي، عَذيرِيَ اللَّهُ مِنْكَ عادِياً وَ مِنْكَ حامِياً.

يْلايَ في كُلِّ شارِقٍ، وَيْلايَ في كُلِّ غارِبٍ، ماتَ الْعَمَدُ وَ وَهَنَ الْعَضُدُ، شَكْواىَ اِلى اَبي وَ عَدْواىَ اِلى رَبّي، اَللَّهُمَّ اِنَّكَ اَشَدُّ مِنْهُمْ قُوَّةً وَ حَوْلاً، وَ اَشَدُّ بَأْساً وَ تَنْكيلاً.

فقال اميرالمؤمنين عليه‌السلام:

لا وَيْلَ لَكِ، بَلِ الْوَيْلُ لِشانِئِكِ، نَهْنِهي عَنْ وَجْدِكِ، يا اِبْنَةَ الصَّفْوَةِ وَ بَقِيَّةَ النُّبُوَّةِ، فَما وَنَيْتُ عَنْ ديني، وَ لا اَخْطَأْتُ مَقْدُوري، فَاِنْ كُنْتِ تُريدينَ الْبُلْغَةَ فَرِزْقُكِ مَضْمُونٌ، وَ كَفيلُكِ مَأْمُونٌ، وَ ما اُعِدَّ لَكِ اَفْضَلُ مِمَّا قُطِعَ عَنْكِ، فَاحْتَسِبي اللَّهَ.

فقالت: حَسْبِيَ اللَّهُ، و أمسكت.

## Lady Fatima Zahra`s (sa) Sermon of Fadak

Historians described the going of Fatima (as) to the mosque of her father that...she became very angry... she put on her veil and gown and came, with her maids and some of her fellow-women walking exactly like her father's gait, to Abu Bakr, who was in the mosque among a crowd of the Muhajireen, the Ansar and others. A curtain was put between her and the people. She moaned in a way that all the people began to cry and the meeting shook.

She waited until they stopped crying and became quiet. She began her speech with praising Allah and then her eloquence streamed... She said:

"Praise be to Allah for that which He bestowed (upon us), and thanks be to Him for all that which He inspired, and tribute be to Him for that which He provided; from prevalent favors which He created, and abundant benefactions which He offered and perfect grants which He presented; that their number is much too plentiful to compute, and too vast to measure; their limit was too distant to realize.

He recommended to them (His creatures) to gain more (of His bounties) by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures, and promised, through supplicating Him, to give more like them.

I bear witness that there is no God but Allah Who is one without partner; a statement which sincere devotion is made to be its interpretation, put into hearts its continuation, and illuminated in the minds its sensibility. He, who cannot be perceived with vision, neither be described with tongues, nor can imagination surround His form.

He originated things but not from anything that existed before them, and created them without examples to follow. He created them with His might and dispersed them according to His will; not for a need did He create them, nor

for a benefit for Him did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him, and to exalt His decrees.

He then made the reward for His obedience, and punishment for his disobedience, so as to protect His creatures from His wrath and amass them into His Paradise.

I too bear witness that my father, Muhammad, is His slave and messenger, whom He chose before sending him, named him before creating him, and preferred him by missioning him; when creatures were still concealed in the unseen, guarded from that which was appalling, and associated with the termination and nonexistence.

For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, and realized the place of every event. Allah has sent him (Muhammad) as perfection for His commands, a resolution to accomplish His rule, and an implementation of His decrees.

So he found the nations to vary in their faiths, obsessed by their fires, worshipping their idols, and denying Allah despite their knowledge of Him.

Therefore, Allah illuminated their darkness with my father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance among the people; So he delivered them from being led astray, led them away from misguidance, guided them to the proper religion, and called them to the straight path.

Allah then chose to recall him back in mercy, love and preference.

So, Muhammad is in comfort from the burden of this world, he is surrounded with devoted angels, the satisfaction of the Merciful Lord, and the nearness of the Powerful King.

May the blessing of Allah be upon my father, His Prophet, trusted one with the revelation, the choice from among His creatures, and His sincere friend, and may the peace and blessings of Allah be upon him."

Fatima (sa) kept on her speech saying, "You are Allah's slaves at His command and prohibition. You are the bearers of His religion and revelation. You are Allah's trusted ones with yourselves, and His messengers to the nations.

Among you He has a right; a covenant He brought unto you, and an heir He left over you.

That is the eloquent Book of Allah, the truthful Qur'an, the brilliant light, and the shining beam; its insights are clear, its secrets are revealed, its indications are manifest, and its followers are blessed by it.

It leads its adherents to bliss, and listening to it leads to salvation. With it are the bright divine authorities achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His satisfying proofs made apparent, His permissions granted, and His written laws are achieved.

So Allah made faith to be purification for you from polytheism.

He made Prayer an exaltation for you from conceit, zakat a purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of religion, justice a harmony of the hearts, obeying us (Ahlul-Bayt) management of the nation, our leadership safeguard from disunity, jihad (struggle) a strengthening of Islam, patience a helping course for deserving divine reward, enjoining the good welfare for the public, kindness to the parents a safeguard from wrath, maintaining kinship a cause for a longer life and multiplying the number of descendants, retaliation for sparing blood, fulfillment of vows deserving of forgiveness, completion of weights and measures preventing from ignoring others' rights, forbiddance of drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a reason for deserving chastity.

Allah has also prohibited polytheism so that one can devote himself to His Lordship. Therefore; Fear Allah as He should be feared, and die not except that you are Muslims.

Obey Allah in that which He has commanded you to do and that which He has forbidden you from, for surely who fear Allah among His servants, are those who have knowledge."

Fatima (sa) then added:

"O People! Be informed that I am Fatima, and my father is Muhammad. I say that repeatedly and initiate it continually. I say not what I say mistakenly, nor do I do what I do aimlessly.

Now hath come unto you an Apostle from amongst yourselves. It grieves him that you should perish; ardently anxious is he over you, to the believers he is most kind and merciful.

Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali) rather than any of your men. What an excellent assistant to him he was, may the peace and blessings of Allah be upon him and his progeny.

Thus, he propagated the Message, by announcing openly with the warning, and inclining away from the path of the polytheists, striking their middles and seizing their throats, inviting to the way of his Lord with wisdom and good preaching.

He destroyed the idols, and broke the heads until their gathering fled and turned their backs, until the night revealed its morning, the truth appeared with its genuineness, the leader of the religion spoke out, and the discords of devils were silenced, the stuff of hypocrisy was perished, the knots of infidelity and desertion were untied.

So you spoke the word of devotion among a group of the white starving ones (the Ahlul Bayt).

You were on the brink of a pit of fire, (you were) the drink of the thirsty one, the opportunity of the desiring one, the firebrand of a hasty passer, the foothold, you used to drink from the rainwater (gathered on roads and in which animals urinate), eat animal skin.

You were low and despised and always in fear lest men around should extirpate you, but, Allah the Almighty rescued you through my father, Muhammad (peace be on him and on his progeny) after the much suffering he faced, and after he was confronted by mighty men, the Arab beasts, and the insolent, mutinous men of the people of the Book (the Jews).

Whenever they ignited the fire of war, Allah extinguished it, and whenever the thorn of the devil appeared (the Satan's followers revolted), or a mouth of the polytheists opened wide in defiance, he would send his brother (Ali) into its flames, who did not come back until he trod its head with the sole of his foot, and extinguished its flames with his sword.

He (Ali) tired himself for the sake of Allah, and overworked to fulfill the command of Allah, near to the Messenger of Allah, a master among Allah's devotees, sincere in his advice, earnest and exerting himself (for Islam), paying no attention, in the way of Allah, to any blame, while you were at ease, luxury, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of our news, and you fell back during battles, and ran away at times of fighting.

And when Allah chose for His Prophet the abode of His prophets, and the residence of His choices, the rage of hypocrisy appeared on you, the garment of faith became worn out, the silent one of the deviants spoke out, the sluggish ignorant came to the top and brayed, the camel of the falsifiers wiggled his tail in your courtyards, and the Satan put his head out of his socket crying out to, and he found you responsive to his invitation, and observing his deceits, then he aroused you and found you quick (in responding to him), and invited you to anger and found you angry (to his anger); therefore, you branded other than your camels and proceeded to other than your drinking places.

You did so and the age (of the Prophet) was still recent, the wound was still wide and not yet healed, and the Prophet was not yet buried.

Did you so quickly claim the fear of sedition? Surely into sedition have they

already tumbled down, and most surely hell encompasses the unbelievers.
How far to you, what is the matter with you, and what a falsehood!
Allah's Book is still among you, its affairs are clear, its rules are manifest, its signs are bright, its restrictions are visible, and its commands are evident.
Yet, indeed you have thrown it behind your backs! Do you want to turn away from it? Or according to something else you want to rule? Evil would be the exchange for the wrongdoers!
And if anyone desires a religion other than Islam, it will never be accepted from him, and in the hereafter, he will be in the ranks of those who have lost.
Then you have not waited until its rush would calm down, and it became obedient.
You then began arousing its flames, instigating its brand, responding to the call of the misguiding Satan, putting out the lights of the manifest religion, and annulling the Sunna of the sincere Prophet. You conceal sips on foam and march towards his (the Prophet) family and children in thickets and forests, but we are patient with you as if we are being nicked with daggers and stung by spearheads in our abdomens, and now you claim that there is no inheritance for us! Is it then the judgment of (the times of) ignorance that they desire?
And who is better than Allah to judge for a people who are sure? Do you not know? Yes, indeed it is obvious to you like the sun of the forenoon that I am his daughter.
O Muslims! Is my inheritance usurped? O son of Abu Quhafa, is it in the Book of Allah that you inherit your father and I do not inherit my father?
Surely you have done a strange thing! Did you intendedly desert the Book of Allah and turned your back on it?
Allah said: (And Sulaiman was Dawood's heir. 27:16) and said about Yahya bin Zachariah: (Grant me from Thyself an heir, who should inherit me and inherit from the children of Yaqoub. 19:5-6) and said: (And the possessors of relationships are nearer to each other in the ordinance of Allah. 8:75), and He

said: (Allah enjoins you concerning your children: The male shall have the equal of the portion of two females. 4:11), and He said: (Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives. 2:180).

You claimed that I have no position, and no inheritance from my father, and there is no kinship between us. So did Allah distinguish you with a verse, from which He excluded my father? Or do you say: people of two religions do not inherit each other? Am I and my father not of one religion? Or are you more aware of the Qur'an than my father and my cousin?

So, here it is before you! Take it (ready with) with its noseband and saddle! It shall dispute with you on the Day of Punishment; what a fair judge Allah is, the master is Muhammad, and the appointment is the Day of Resurrection. At the time of the Hour the wrongdoers shall lose, and it shall not benefit you to regret then! For every Message, there is a time limit, and ye shall know to whom a punishment that will confound him comes, and upon whom a lasting doom will fall.

Fatima (sa) then turned towards the Ansar and said,

"O you people of magnanimity, the supporters of the nation, and the defenders of Islam, what is this short-coming in defending my right?

And what is this slumber before the wrong done to me? Did not the Messenger of Allah, my father, say: 'A man is observed through his children'?

How quick have you violated (his orders), and how soon have you let down? Though you still are able to help me in my attempt, and powerful to assist what I request.

Do you say: 'Muhammad has died'? Surely, this is a great calamity that its damage is great, its injury is wide, and its wound is much torn.

The earth became dark with his departure, the sun and the moon eclipsed, the stars scattered for his calamity, hopes were skimped, mountains submitted, sanctity was violated, and holiness was encroached after his death.

This, by Allah, is the great affliction, and the impressive calamity that there is no an affliction, nor is there a sudden misfortune like it. The Book of Allah, the Most Praised, announced in your courtyards, in your evenings and mornings in calling, crying, recitation, and intonation; and before him what had happened to the prophets and messengers of Allah; a final decree, and a determined predestination:

(Muhammad is not but an Apostle; many were the apostles that passed away before him. If he died or was killed, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah will reward those who are grateful. 3:144).

Ah people of Qaylah (the tribes of Ouss and Khazraj), is the inheritance of my father usurped while you hear and see me?! And you are in your meetings and gatherings around me? You hear my call, and the affair includes you though you are numerous and well equipped with power and good shield?!

The call reaches you but you do not respond and the cry comes to you but you do not help? You do this while you are qualified by struggle, known for goodness and welfare, and are the choice that were chosen, and the best selection that were selected for us, Ahlul-Bayt.

You fought the Arabs, bore tire and exhaustion, struggled against the nations, and resisted their mutinous ones. We were still... we ordered you and you obeyed, until when Islam became triumphant, the accomplishment of the days was at hand, the nose of polytheism was subjected, the outburst of falsehood was calmed, the fires of infidelity were put out, the call of commotion was quelled, and the system of religion was well-ordered, then why have you become confused after lucidity, concealed after the openness, receded after daring, became polytheists after faith?

Will you not fight a people who broke their oaths and aimed at expelling the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers. (9:13)

Surely, I see that you have inclined to ease, dismissed one who is worthier of giving and preventing, secluded yourselves with easiness, escaped from narrowness to abundance, so you spat out what you had contained, and vomited what you had drunk; If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised.

Surely, I have said all that which I said with knowing of the disappointment that preoccupied you, and the betrayal that your hearts felt, but it is the inners of the soul, the emitting of rage, the weakness of spears, the diffusion of (what is in) the chest, and the awarding of the proof. And so, here it is! Carry it on a pussy back (of a camel), which has a thin slipper, with everlasting disgrace, marked with the wrath of Allah, and eternal dishonor, attached to the burning Fire of Allah, which rises above the hearts.

It is in the eye of Allah that which you do (and those who do wrong will come to know by what a (great) reverse they will be overturned!) And I am the daughter of a warner (the Prophet) to you against a severe punishment.

So, act and we are acting, and wait and we are waiting.

# Chapter IV

## Poems for Lady Fatima Zahra (sa)

# Not even patience

By Abir Safa

Ask me about the man that saw the universe in her eyes
Ask me about the man who cured the weeping orphans' cries,
Ask me about the man who stood firm in his religion,
When all stood with their idols he replied there is only one, not seven

Ask me about the man that was able to hold the door of khaybar,
But yet struggled with the breaking of his own bread,
The one who in the midst of the night when all slept –he wept,
Ask me about the one who said,' ask me, ask me, before you lose me'
The one whose name heals when in trouble we seem to fall
When all ran he remained and never hesitated
When all else gave themselves away for wealth, he never even thought about it
When death knocked on his door he would only anticipate it,
Yet when he saw the broken ribs ,he fell on the grounds where he once prostrated

She carved the name of ' mohsin ' upon her broken ribs,
He watched her fall to the grounds full of cries,
And watched her as she bid her final goodbyes
He watched her as her screams left her lungs,

too ashamed to call his name,
And every time he remembers, it renews again his pain

She is a rose, and no one dared to call her less
A fragrance, that carries heavens scent,
Ask why Ali was left in distress,
He'll reply, "look at the house of Fatima..."
Then ask me why I am left upset,
Where even patience cannot build me back up
They threw flames and tried to burn my beloved,
'Woe be to them , and all of their corruption'

Ask me about the man that saw the universe in her eyes
Ask me about the man who cured the weeping orphans' cries,
Ask me about the man who stood firm in his religion
When all stood with their idols he replied there is only one, not seven

If my tears belong to anything it is for her,
If my grief has an owner it is for her,
If my life had a purpose it was to please her,
If I am broken, it is because of my loss of her
So on her ribs I painted my sorrows as poetry,
As they made her one rib into three,
I'll cry with her "they broken me..."
And never again will I be able to see

# Within a Woman

By Abir Safa

What is a woman, but a rose; delicate and sweet, but sharp like a thorn
What is a woman, but empowered; grown from great soils, but greater than words,
What is a woman, but a lover; rising above all as she earns the title of "mother"
Yes, she is the flag I carry on my two shoulders-Need I remind who cradled me before I was yet a toddler,
She carried the world's weight and made me her crown, so ask me again, what would I be without her?
Nothing, even if I took my first step alone I couldn't go on without a structure , without the one who nurtured my tongue for good I'll only utter,
Ask, and ask again who I prefer, I'll reply three times, and all will say 'mother'

Allow me to go on, allow me to paint the image even further,
Allow me to describe what is in the heart of every lover,
Whether I handed her the worlds treasures and promised her fountains of gold,
She'll always look me in the eyes and tell me she'll never let me go,

When I grasped her hand when illness became my remedy, she'd read scriptures until the dawn of light crept upon me,
And surely, it doesn`t stop there; her single breath is the fragrance I chose to wear,
to remind myself daily of life's lovely blessings
Even if the world became cruel, we'd all expect tears but would be greeted with smiles,
For her patience became worthy, of all of her trials
So ask me again, who I prefer, I'll reply three times, and all will say 'mother'.

But wait, it doesn't stop there,
If I could go on forever, I would, but even forever doesn't contain the heavenly weight of our mothers,
So much so paradise lays under her feet, so if I've pleased her at least once, content I'll always be
She freed my fears and replaced them with my glistening eyes, to one day look in the mirror and see her standing by my side,
If I reflect once a beautiful reflection, know I learned from her – she's the perfect description of...beauty.
Even if one day I traveled across the oceans without her, I wouldn't be able to get her name out of my head,
Her fragrance, out of my scent,
Her smile, out of my sight,
Her voice, away from my ears,
And let me tell you about her presence, that never goes to sleep

She inherited all good the day she became a mother,
The day the all of creation, favored her over others
Ask, and ask again who I prefer, I'll reply three times, and all will say 'mother'
The picture is clear, but let me make it clearer
I crave to be what half of what she has become,
A woman, but a rose; delicate and sweet, but sharp like a thorn
A woman, who's empowered; grown from great soils, but greater than words,
A woman, but a lover; rising above all as earns the title of "mother"

# What it Holds

By Abir Safa

If I were to hold a flag, I'd raise it on my head high
I'd raise it with my faith, as it glimmered in my eye
If I were to hold a flag, know I'd hold it with pride
For any lover of Fatima, For her -anything they'd try
But what I missed is this – there is a flag and it waves in the wind
From birth to the last bits of life, on my head it'll always remain
If I am not titled as a Fatimiyya , I 'll wrap it again high,
For even in my speech you'll see this flag, as his mercy lives within it
And if I fail to spread such a message, where her name is within it embedded,
I'll pray to the owner of the heavens, to make me just like her and all she represented

I live in her steps, and fill them with her memory
She'll pave the road of heaven as well for me,
And what do I owe her and what do I give, to the one who made intelligence her crown
Even if you tried, you'll never exceed her
If you weighed gold, it would never amount to her,
This is the daughter of the prophet- her father
Now ask me again about her,
I'll say Fatima once more - none like her

Even when he was orphaned, she became his mother
When asked about the neck of Fatima and its scent, he replied just like Kawthar
And so if I were to spend every minute of life, I'd never be able to describe her,
For even when I speak all I can do is utter,
Hardly an ounce of what she truly had to offer,
If I found Fatima in every eye, how great of an encounter,
For the eye that holds Fatima, she never allows to wither,
And that same eye, on the Day of Judgment will be with her,
So expect me to count on her tribes greatest treasure,
Even if I ended there, it still wouldn't exceed her,
For Fatima is Fatima, and there is none like her
And if I've heard all of this, how can I even hesitate to wear what she wore
To speak in the way she spoke
To act in the manner she did
And only those who hold this flag high with dignity and pride,
will know what lays within this veil,
Don't be surprised if all it reads is, 'beauty'

To speak in the way she spoke
To act in the manner she did
And only those who hold this flag high with dignity and pride,
will know what lays within this veil,
Don't be surprised if all it reads is, 'beauty'

# What Is In A Name

By Abir Safa

If I were to describe her in one word,
It would come down to six letters,
Just like heaven carries the same numeral, 'mother' is just the same
And so beauty, I found that too - as 'beauty' held her name
I don't need to call her, just paint for you a picture
And sure enough, you've captured this image of her
Fatima -and nothing came after, besides the lineage of the 12- there's nothing better.

Let me remind you of the time they called her father - 'Abtar'
Thrown upon him labels that never matched his inner figure
I called him by his name once and surely I received an answer,
now I call him by his daughter who rose 'abtar' away from her

When I try to add words to describe her and all her glory,
I stand without a single thought or worry,
I stand speechless in awe of her story,
I don't know where to begin, and I don't know where to end
For the lady of the universe through life transcends,
I know who to call when calamities to me bend,
but still- Fatima -my mind can never comprehend

If I crave the stream of Kawthar, upon my broken hands
I'll call upon her names and my salams I will send

And in the way the sun descends , expect the moon to follow
for the sons of Zahra are to the world her shadow
That itself will answer why she will enter heaven first,
and why her sons are her protectors
Why Al Hassan and Hussain were Islam's greatest martyrs.

If I were to describe her in one word,
it would come down to six letters,
I don't need to call her, just paint for you a picture
And sure enough, you've captured this image of her
Just like heaven carries the same numeral , 'mother' is just the same
and so beauty, I found that too - as 'beauty' held her name
Fatima, in every eye, for eternity – remains.

# Rise From Your Prayer

By Nouri Sardar

Haider rise from your prayer...your shield and armour wear
As they demand Haider...death demands Fatima

O` Crown upon every believer`s head and their patience
O` tongue that constructs words of gold O` peak of eloquence
Swords and fire knock on your door, thirsty for your grievance
You who defines prayer, soon your prayer will give you condolence

Your rose stands by the door...down her cheeks her tears pour
Your absence destroys her...death demands Fatima

You who in battle the lion gifted with a sixth sense
Foresight of an eagle, he who sees beyond present tense
With protective anger over Fatima so immense
When her name was mentioned by men, each of your veins would tense

O` welder of anger...he who foresees danger
Danger`s coming to her...death demands Fatima

Behind the door as the peak of eloquence they demand
"O` man the daughter of Ahmed does not heed your command"
"O` Zahra", this tyrant answers, "with fire I am armed
I shall burn the house and all in it with no reprimand

Even if you're inside...in fire you'll reside
I swear I will kill her"...death calls for Fatima

As this door of the Prophet's household on fire was lit
He took the whip from Qunfudh and with it Zahra he hit
Fire trickles throughout the door, and she stands opposite
Before they break through the door and Zahra is crushed by it

Waves of men through the door...the door crushes her more
And Muhsin falls from her...death calls for Fatima

Draw your sword which screams O' Ali, and with every danger
Her flowing blood screams "O' Ali, touches me a stranger"
Before you can rise and draw your sword as an avenger
Swords are put to your beloved's wounds are major

Her tongue cries out your name...her rib it cries the same
With every ounce of her...death calls for Fatima

Ali looks within, finds between his emptiness a key
To the heart of Fatima, to what happened and would be
He finds within, a corpse and a shroud of pure clarity
Upon a darkened grave, whispering silence to Ali

A sun that shall not rise
Over our earthly skies
Heavens drag and pull her
Death calls for Fatima

Within every dream hidden before his two helpless eyes
He had thought they would never live to witness this demise
Complaining about the nail to the pillars of the skies
Touching the dented wound that has left him with no disguise

His eyes tell us a tale
Riddled pain they entail
His eyes fail to leave her
Death calls for Fatima

He carries her to the grave within his arm she had curled
Then stopped as if his feet had come to the end of the world
He lowered her like lowering the sun itself unfurled
As the earth had slowly swallowed her beauty from his world

His arms still feel the warmth
His heart feels the storm
His hand feels emptier
Death calls for Fatima

Her absence so sharp upon his soul, carving him some more
Digging into his being, like the nail behind the door
Running out of rooms within his heart to flee anymore
When the nail crushed her, remember it crushed Ali more!

Crushing his only dreams
Silence his loudest screams
Ali with no Zahra
Death Calls for Fatima

# The Tragedy of Fatima Zahra(pbuh)

By Nouri Sardar

This is the story that`s written in time
Of our mother and against her a crime
This is the tragedy of Fatima Zahra

This mother...let me tell you what once befell this mother
They`d smother...the unborn child within her, they`d smother
They`d smother...they`d smother, take him away from this mother
This mother... left and saw this child fall from within her... this is the tragedy of Fatima Zahra

A part...Muhammad`s part of her, of him she`s a part
Apart... after his death, she felt from his worlds apart
Apart...she complains to his grave how she`s torn apart
A part... and a part of her desires her murder

She longs for her death as she longs for him
She sits there daily and sings him a hymn
How much they oppressed me after you O` father... this is the tragedy of Fatima Zahra

Set of light ... the house of Fatima was a set of light
Set alight...the house angels visited was set alight
Sat, a light...the house in which she prayed and she sat, a light
Set alight...set alight, in the flames she called for Haider

The house to which a thousand angels turned
She stood by the door as, in flames, it burned
She calls for Ali and she calls for her father... this is the tragedy of Fatima Zahra

Don`t I dye... do not ask me grey beard don`t I dye
Don`t I die... when I buried her, I ask, why don`t I die?
Don`t I die...when I recall her I ask, why don`t I die?
Don`t I die... I long for my death just so I can see her

I see my own death as my happiness
Because I recall, her presence was bliss
If there is no Zahra, how can there be Haider? ... this is the tragedy of Fatima Zahra

# If You Had Known
# (Fatima`s Pain)

By Nouri Sardar

Today I see roses wither...all that is water turns to stone
All that was loved and comforted...is left uncared for and alone
A woman cries and breaks my heart...the pain in her voice shatters bone
She sits beside her father`s grave...crying, father, if you had known

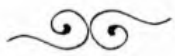
This is Fatima...with no-one beside her...the grave of her father...it gives her no answer
Her wounds are torture...all she can remember...are nails and fire...and crying for Haider

Against the darkness of the night...alone to his grave, she`d complain
The roses beside him are drowned...her tears upon these roses rain
A daughter yearns her father`s hand...to soothe the wounds that bring her pain
But even if these wounds heal...her memories, they still remain

Daily she`d recall...the door against the wall...as Ali she would call...pierces her the nail
The moon, stars and all...falls with her if she`d fall...upon a broken rib...alone, she would wail

Father you left me in a flame...everything burns in your absence
Now all my eyes see is fire...and it calls out for your presence
O`my father from the fire...turns to ashes, all my patience
I came covered in these ashes...but all I heard was your silence

To where do I turn...if my father I yearn...no-one came to heal...the burns on this orphan
In fire I burn... cry for me, my children... my heart`s turned to ashes...wanting you to return



To you I was like a mother...a mother`s child is her heart
His presence brings to her heart joy...and her heart breaks when they`re apart
Even if I could bear the pain... I felt the pain of Mohsin start
And from the light of daughter...I felt torn from my light, a part

This light was Mohsin...the last of my children... the first to be taken...my heart would be broken
The door would open...my chest would be beaten...till from your beloved...my child had fallen

# How Many Women Fall

By Nouri Sardar

Don`t think only Fatima by the door was taken
Hajar and Maryam and Hawa found their ribs broken
How many women fall...between the door and wall?

From the house of Fatima they heard a roar
It was as if gold fell and shattered the floor
They ask the house and when they ask its tears pour
"How many women between the wall and door?"

What fell, even thunder was embarrassed from its sound
What is worth so much that when it fell it hurt the ground?
What made the Earth`s turn stall...between the door and wall?

The greatest women from the holy Quran
Cried out in pain and found their ribs were broken
In tears, holding their ribs, they asked a question
"What happened to the leader of all women?

What fell and what broke, this pain is so unbearable
Were it placed on a mountain we would watch it crumble
Hearts to our mother crawl...between the door and wall"

I saw Hajar running, looking for water
Suddenly she forget the thirst within her
She felt the pain of the rib of Fatima
As if she`s crushed between Safa and Marwa

She heard the voice of her mother Fatima was hushed
Between two mountains, the mountain of patience was crushed
From her mother she`d call...between the door and wall

I saw Maryam still pregnant with her son
Hearing the silence of her child within
She cries out as her mother`s worries begin
"O Fatima what happened to your Mohsin?

I swear, if you find that your son shall no longer live
Don`t cry O` Fatima, my Eisa to you I`ll give"
Child, mother and all...between the door and wall

I saw Hawa with Adam, and they wail
"What happened to the mother of the veil?
"I know when I felt in my chest a nail
On her tears the ship of salvation set sail

Tell me why the light, from which I took all my shyness
Leaves this world in pain, in wailing and in her distress?
And her killer stands tall...between the door and wall"

I hear the voices of all women are husband
When into the house of Fatima they rushed
It wasn`t just Fatima by the door crushed
It wasn`t just her veil by fire brushed

Every lover of our lady Fatima Zahra
Screams out in their pain hearing of the door and fire
Nothing broken was small...between the door and wall

# I Am Muslim

By Nouri Sardar

I am, no matter what they have said...Muslim
I believe in God and Mohammed...Muslim
Even if tears for Zahra I shed...Muslim

In the oneness of God, my faith, it testifies
And the love of Mohammed beneath my heart lies
The urge to disbelief, my soul, proudly defies
And it won`t change if for Fatima my eye cries

How much we`re told that we disbelieve...Shia
Because in our hardship we believe...Shia
Disbelief comes if Zahra we leave...Muslim

The exists, on Earth, a heavenly scent each year
It comes when a lover of Zahra sheds a tear
How easily the word `disbelief` is thrown here
When tears are shed for Fatima, angels appear

Indeed with them, we remain content...our tears
We bathe within them when we lament...our tears
Tears that need only the Lord`s consent...Muslim

How much we are told to stay husband and be silent
Every year we show that our tears are defiant
Nor are we husband of her tears or of her torment
Unlike those who from her funeral were absent

Indeed it exists with every cry...patience
But not when tyranny we defy...patience
We are, even if our tears don`t dry...Muslim

Know that the love of this woman`s universal
It is not only Shia, she inspires all
I ask how can mourning of here be immoral
When from her we take every lesson and moral

It`s her we`re following when we mourn ...Zahra
And just like her, her grief we adorn...Zahra
Why not follow her if you were born...Muslim

I want the world to see the love of Mohammed
It flows in the tears that for his daughter he shed
If Fatima`s from him and she is from Ahmed
Then every tear for her by Mohammed is read

Know that he collects them in his hands...Ahmed
And with those sheds these tears he stands...Ahmed
He who loves Mohammed understands...Muslim

Is it a crime that I am showing you a crime?
You`ve taken me out of a faith I see sublime
You say disbelief with her name, time after time
How much disbelief you`ve uttered in your lifetime

Don`t throw it around so casually...this word
Don`t use it against love you envy...this word
If I accept her, I`m already...Muslim

From my cradle I saw that truth was with Haider
The love of Bani Hashim fed by my mother
When I hear the tale of the door and fire
My heart breaks for the tragedy of Fatima

Only the special call Fatima...mother
She is, if you`re in love with Haider...mother
Only one name for all his lovers...Muslim

# Another Day

By Nouri Sardar

How much we pray to see you...how much we pray
Another day it becomes...another day
It becomes light...it becomes night...and Fatima`s still crying

How much we`re told of your return...and how much we`re left yearning
We raise our hands with the sun`s rise...but the night leaves us bleeding
We begin every day with hope...and how we wake up smiling
But the night comes, we`re left in awe...hearing Fatima crying

Who`ll dry her tears, O` Mehdi...who`ll dry her tears?
Days became years after this...days became years
She`s our mother...and we ask her...when is your son returning?
It becomes light...it becomes night...and Fatima`s still crying

How the lover seeks out his love...and tortured by their absence
We`d think you stood there at our door...but opened it patience
Patience would become our torture...for us a lover`s guidance
We`d leave our roses to flutter...in the wind of your distance

Love`s impatient O`beloved...love`s impatient
Why stay absent, just return...why stay absent?
Every heart-beat...it yearns to greet...the love of which it`s dreaming
It becomes light...it becomes night...and Fatima`s still crying

Every day Medina complains...of being struck by her tears
And its complaints, the world echoes...drowning in sea of fears
She cries in the house of sorrows... every so often she peers
She yearns to see the sun rising...but only the moon appears

Tear down this moon with your hand...tear down this moon
Show us her tomb, assist her...show us her tomb
You disappeared...no-one appeared...to her no-one is coming
It becomes light...it becomes night...and Fatima`s still crying

Do you not hear, daily, a call...from every edge of the Earth
It begins before the sun`s rise...and continuous with its birth
You have a world awaiting you...how many know of your worth?
Why do you wait, when you`re called gold...by nothing but dust and earth

Where is our gold, they all ask...where is our gold?
Pebbles we hold-our patience...pebbles we hold
Slowly dying...as she`s crying...and with us she is dying
It becomes light...it becomes night...and Fatima`s still crying

With all who weep for your absence...there are those who benefit
Just turn your eye toward Qunfudh...your mother, Zahra, he hit
With them the door and the nail...of the house angels visit
How many wish, that his mother...Imam Mehdi would forget

Don`t forget her, Fatima...don`t forget her
Rise, avenge her, O` Imam...rise, avenge her
Every second...for you beckons...to come out from your hiding
It becomes light...it becomes night...and Fatima`s still crying

We united in the morning ...of your mother`s tragedy
We began yearning the return...of the grandson of Ali
We began counting the seconds...hearing her calamity
And with Zahra, we raised our hands...O` Lord return him to me

Return Mehdi back to us...return Mehdi
Eyes want to see our savior...eyes want to see
No more patience...no more absence...and not a day of waiting
It becomes light...it becomes night...and Fatima`s still crying

# Tonight

By Nouri Sardar

O`Zahra...O`Zahra

Tonight from every eye, tears of blood, for you fall
Every eye sees you crushed between the door and wall
Weeps for this sight, Zahra, the moon, the stars and all
And, with them, from a wounded heart, your name we call

Fire to the house that angels visit is bought
They tell him she`s inside, and he shouts out "so what?"
With the blood of Zahra, the pledge of Ali sought
Between the door and nail Heaven`s scent is caught

Crushed, the rose that brought joy to eyes of Mohammed
Ripped its petals, that flow in tears that his eye shed
His unborn grandson Mohsin to the nail led
And on his daughter the feet of oppressors tread

Bleeding from her chest, to Mohsin, she bids goodbye
"In the depths of my heart, child, you`ll always lie
I`ll see you a youth, not an unborn, in my eye
And to your grave daily I`ll sing a lullaby"

Ali buries Zahra in the night, all alone

O` joy of my heart, by death from me you`re taken

His hand feels the rib in her chest, it`s broken

And the lion cries, a child left an orphan

# Remembered

By Nouri Sardar

How many have suffered like I have suffererd?
For years my tragedy will be remembered

In a cage of suffering I met my plight
And with my tears, a message of grief I write
Its ink overflows with the tears of my sight
Seeing my crushed child and house set alight
Flames that ignited my sorrows with its light
If they were proud onto days, they`d become night

To an ocean of sorrows I surrendered
For years my tragedy will be remembered

Muhammad, with my tears, Ali would bury
What some saw as death, I saw a tragedy
I surrendered myself to his soul's beauty
And embraced his death as a calamity
My tears filled a wound that his death left empty
I was a part of him, him a part of me

I used to cry his name and no-one answered
For years my tragedy will be remembered

Wandering the Lord of the world an orphan
Two weight things from Fatima they`d stolen
The inheritance of my father taken
And my husband`s right to lead Ahmed`s nation
To a world of injustice we`d awaken
It lay scattered with the graves of my children

A world of murder and hatred we`d entered
For years my tragedy will be remembered

At the house that angels visit, they gathered
No care for the house that Muhammad had fathered
Where even Satan toward us surrendered
They burned the house of the man that I mothered
The heavenly rose that Muhammad nurtured
They struck it, broke its rib and left it withered

And with a broken rib, alone, I wandered
For years my tragedy will be remembered

Hated by the world, I told the world, goodbye
O` Fitha don`t tell my children that I`ll die
I passed away and saw Hassan in my eye
Holding Hussain, uncontrollably he`d cry

And upon my chest for hours, they would lie
O` mother get up and to our cries reply

I watched the orphans that I had once mothered
For years my tragedy will be remembered

# In Her Grave

By Nouri Sardar

He buries her...and he leaves her...in her grave, Zahra wants Haider

Alone, and to it no stranger...she sleeps, a bundle of roses
Shrouded by darkness of her grave...for her husband, Zahra searches
She sees a light above the ground...and Ali she recognizes
She calls his name without a thought...he does not hear, her grave she leaves

She calls his name...he walks away...and her cries, he does not answer In her grave Zahra wants Haider

Left in the darkness of her grave...every memory, she`d recall
They rise above her like roses...and like arrows, on her they fall
When once, this lion would not sleep...if but a wound on her befell
She calls out his name in her pain...he does not come to soothe her call

She lies broken...with wounds ridden...silent remains Badr`s victor
In her grave Zahra wants Haider

Trying to soothe her bleeding wounds...this broken rose turns to her side
She cries a sudden scream of pain...on her broken rib she resides
Not a soul comes to comfort her...no lion and none of her pride
And she`s taunted by a fetus...a voice that comes from her insides

You`re crushing me...mother, save me...let me live to see my mother
In her grave Zahra wants Haider

A woman with broken petals...yearns for the sight of her husband
She has not seen him for so long...and hurts Zahra, every second
Could it be that he does not come...when my absence to him`s mentioned
O`Lord just let me hear his voice...with Ali`s absence I`m burdened

In his absence...Ali`s silence...becomes like her rib, her torture
In her grave Zahra wants Haider

You taught me, O` Ali, in life...to cry your name with each burden
I`ve cried your name, here in my death...how many times, but you don`t come
You serve the neighbor and the poor...this is your wife, with wounds ridden
When I see you, welcome me joy...my joy`s left me with grief alone

I cried your name...no Ali came...I rest in my grave, a stranger
In her grave Zahra wants Haider

I do not mind if you forget... the moments where I made you smile
Or if you see the good I did...as unimportant or little
But O`Haider, would you dare bear...the pain of hearing me wall?
Come and visit me in my grave...heal the wound of the nail

Come and heal...pain I feel...my grave treats me as a stranger
In her grave Zahra wants Haider

She watches Ali leave her grave...and upset, Fatima becomes
Alone, tormented by her wounds...She lies a mother without sons
But when he leaves, she sees a light...it lights her grave, to her it comes
Ali he leaves, but in her grave...his beloved, Ali welcomes
He lights her tomb...and soothes her wounds...till time`s end they are together
In her grave Zahra wants Haider

# Forgive me

By Nouri Sardar

Forgive me if I shed tears

Forgive me if when these days return to us... you see that tear-drops on my eyelid lie
But you can`t understand what my eyes see... each time they see her, I feel my heart die
I see her crushed between the door and wall... each time my eyelids close and crush my eye
And as blood flows from the chest of Zahra... My tears flow to soothe the pain of my eye

Forgive me if when day reaches the sky... and I see her days on the horizon
I hold onto my chest in agony... as if the rib in my chest is broken
As if I`m crushed between a door and wall... gasping for air as the door would tighten
With the pain of a nail in my chest... holding my scream because I`m a woman

Forgive me if when I see black cloth... my hand holds my heart, feeling a darkness

As if there is a gap deep in my heart... as if I have lost something so precious

As if I`m a mother who lost her son... and you see me holding him in sadness

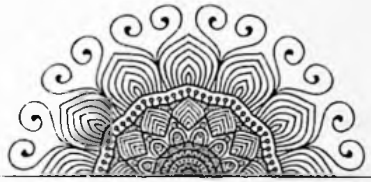
Looking at someone too young to be born... too young to see his mother in distress

If these days I dress in black, forgive me... if I cry when I serve, recite or cook

If I`m serving and I collapse in tears... as if my soul the angel of death took

If the picture of Fatima Zahra... you see in my eyes whenever you look

But the fire of her house burnt my face... and by the push of the door I was shook



# When The Rose Fell

By Fatima Najdi

When your rib broke
Your petals lost their hope

You wouldn't bloom when rooted in grief
And so your rose petals fell to me in a dream

My breath holds your tragedy
It dies in its remembrance

I need the love from your heart
With your heart unguarded by your ribs
It flows to me and all of your orphans

The door opened
And the screams had echoed
You were crushed and broken
Leaving all beauty in the
depths of sorrow

Oceans lost their pearls
As the earth had shaken

Heaven's hands raise themselves waiting for an embrace
You blinked only hoping that when you reopen sight
Muhammad would be your next gaze

Like a dream but this time...
permanently.

When you had fallen breathless
Your sweet children were left motherless
But were you left childless?

We know your tears were quenched by Muhammad
And we were happy that your heart had finally settled

But Fatima, we were left only with petals; your children
Tell me, why has our rose been hidden?

My heart flutters when we weep in your falling
It hurts but how sharp was the nail
And how treacherous of the door?

Entities came to you with your death in their hands
But how sweet did death taste knowing Muhammad was waiting?

When our rose fell
Our hearts still with God had wept
Beneath our sadness we slept
And so when God breathed into our souls
Our instinct was to lament

Gold, diamond, and pearl had gained in value
It was the closest thing to you

How sweet would it be
If the winds today would bring your scent?
I promise you, it would fulfill me

Our lives were born and had died many times
But when it died with your death
It grieved like rock in erosion
It just overtook us with your impact of emotion

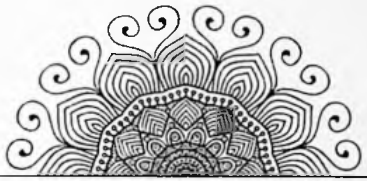
Who knew that a death could cause other deaths?
What struck Imam Ali's heart more than your falling?
A sword struck his head, and still it's nothing
His heart's been bleeding for a sight of you

Eyes hate to exist in a world without you
My limbs need your cuddle
How did your children continue on?

Did they realize that it was blissful for you
That it settled your sadness and aching

Though with you, fell a son
Muhammad was the first he had met
The beauty in that makes ease rest a bit
But when we remember the harshness of the door
We can't help but shed tears that sway the earth's rotation.

Understanding your grievances
Cant happen in the confines of logic
You're beyond, you are faith
A piece of history that's never withered
Because your sadness and death was unforgettable.



# Our Heart's Scent

By Fatima Najdi

My heart's love originates from her
It thrives off her kindness
For her anguish
We've adopted

We carry it wherever
Within our hearts strictly,
Everything else breaks when her anguish
It attempts to carry

Our heart's emotions
Only she understands
Only Fatima knows of our sorrow
So drown your emotions and let them flow to her

The Fountain of Heaven only cleanses
Her power is stronger than our tribulations
She's stronger than all other gardens and fountains
How beautiful is the flower with the strength of mountains?

Let her fall apart
And the world would vanish
For her rib remains broken
But, she's only gotten stronger

Within our heart's distress
Her pain is silenced
She is working on mending ours
So you see outside your heart, lies her vision

But her worth goes beyond relieving my anguish
Though without her, my heart would weaken
My strength is only strength
If my heart I'd sounded with her scent

To her I owe my life and my heart's progression
For it is only Fatima who could show me truth
In a way where I'm left alone
Yet with the strength I didn't have before

I once lied hopeless on a road toward this mother
Until I found her whispers and continued walking

And presented to me was a beacon of relief
Like the sun's rays relieve our obscurity

A woman whose scent caused my heart to open
And her presence only softens it
As each tear my heart sheds
Is in honor of her children

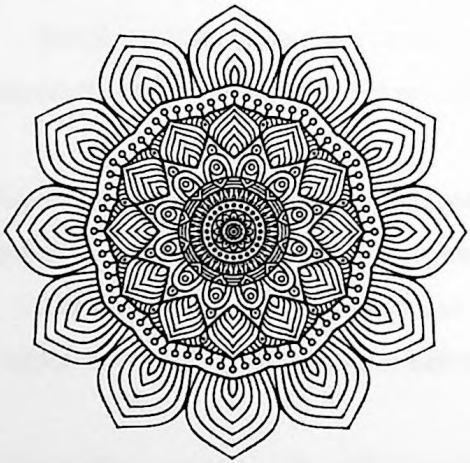
I carry this scent wherever I travel
Those near will smell this scent
So to them she'd teach softly
All in the school of their hearts

There is no defeat of the self
If Fatima isn't there to help
What night ends with no light?
Dreadful sorrows, with her, we've all surpassed

Let the ache of your pain be soothed
Open your heart to the option of Zahraa
You'll be relieved of your anguish
In the moment you open your doors

She's willing to pass through them
Though it was behind a door she fell
She's willing to be trapped in the walls of your heart
Though it was the wall that crushed her and her spawn

Yes, she'll give anything to help the righteous in need
It is our heart's scent that she fills and what we breathe
To end all sorrow on the battlefield of your heart
Stop fighting yourself, and instead welcome Zahraa



# I Have Fallen

By Fatima Najdi

I can't grieve with my eyes rested upon Haidar freely
The worlds of sadness close their doors to me
My tears cannot form when they look at Ali
All children in my womb could fall; still no distress will touch my eye

I was pained and saddened when by the door I was crushed
My sorrows and trials left me grieved and hushed
The force of the door against me and my distress gushed
Towards my broken and ridden body; Ali had rushed

Who was there to help me; not even Ali could heal my sadness
I was broken long before they broke my rib with fierceness
The skies and all daily would question my braveness
As if my bravery couldn't have been carried by a woman fearless

I fell forgetting evil and only remembered what my father said
"I will see you soon in goodness after you pass your deathbed"
I knew I was leaving Ali with no son and no love and so my heart bled
I had to leave because even the skies, my tears would shed

The city distasted my sorrows and would never join me
I know they only broke one rib, but it feels as if they broke thirty
Aren't they awake to see they've broken a son of Ali
I was left broken and hurting-left with no beauty

I left children behind and took only one along
I sat alongside and reminded them to not be long
To return to me as I've returned to Who we belong
I looked at each of them and told them to remain strong

I was ridden and bleeding and still kept sure to smile
I had heavy tears and a grey face but they left me in exile
My children were the closest things I had to content for a while
Maybe even the memories of Muhammad that my mind had compiled

I wasn't free falling when I had no breath, I was returning to my father
Any anger I could've had, he'd soothe it with his own water
I thought that when he died I'd have his people, but I didn't know where they were
My heart longed for its only purposed aider

Falling to the floor, broken-yet it only set me free
As if the door broke my cocoon and released was the butterfly within me
Glory be to God for listening to my tears and granting my plea
From the horror of my father's absence I had to flea

Aware that my death brought sadness, realize to me it was a happiness

After the death of Muhammad, for death I was anxious

Leaving Ali brought an ache but he knew that for me it was bliss

I had to take Mohsin so that Muhammad could meet him so he wouldn't be restless

My tears remained unheard in the land that knew of me

I wasn't foreign yet I was treated like I wasn't a part of the prophet's family

If only they knew that my veins were fierce and my heart was an army

Who was I, if my father was your commander and my husband-Ali

Everything in me would demand for death, Mohsin included

The same door Muhammad al Mustapha walked through, against me blasted

By its might and strength I was blinded

The silhouette of death around my ridden body was crafted

# Light Source

By Fatima Najdi

Fatima wakes... in his absence
Today she cries... worlds of pain
Her father's scent... she hears in her
It brings his love... to her veins
And now she stands... alone with none
She hopes for death... now her lone aid

She sits waiting for death's door
To die soon after him, he swore
Now in grief her tears pour

In this sorrow... she sleeps and cries
Her ache grows to... the skies above
His heart was hers... two souls alike
None were greater... within his love
Within her chest... an ache can't rest
Certainly grief... she's guilty of

Fatima gives life a chance
With no Ahmad she gives a glance
With death now she will advance

Roses see her... now all broken
They cry tears for... this tragedy
With great sorrow... these roses fill
Zahra wonders... about her plea
Muhammad falls... silent to her
She thinks three words... "he forgot me"

Now she has wept all alone
This pain shatters every stone
Now in grief her heart has grown

She awaits her... time to leave here
In life she can't... bear this sadness
She knows the pain... of all orphans
All she became... is a canvas
Upon it we... paint dark shadows
Because her pain... gives paint darkness

We see her calamity
She draws away from beauty
Of this she can't be free

All of her love... was her father's
They were like one... until he went
He is the stem... of her being
Even stars fell... with his ascent
Everything is... alone and cold
Without his smile... none are content

Life is falling from her hands
She buried him in the sands
Great pain, now she withstands

She knew him more... than anyone
Loved him like... he was oceans
She was the shore... though now alone
He's all of her... even her actions
So when he left... she just waited
Her grief equaled... to millions

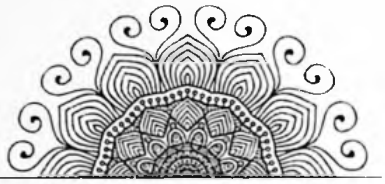
Fatima sits with no one
Pain is greater than the sun
There is no where to run

This sorrow is... greater than all
It pierced her... made her depart
She wakes and cries... tears more than stars
Who will take care... of her hurt heart?
To rest her ache... will take many years
Zahra and Ahmad... can't be apart

Muhammad leaves this world strew
Fatima's pains is like two
For today pain becomes true

Sorrow is at... Fatima's door
She opens it... with great regret
From her sadness... she is swept
Brought above... with him she met
She sees his light... with him she stays
Taken by death... grief she forgets

To the great heavens she flees
Happiness is all she sees
Her discomfort she leaves



# A Great Love

By Fatima Najdi

Fatima circled my heart...before and forever
She is familiar and her scent is my question's answer.

Hearts watch for a new love...that is better than the one before
But for my heart, when it saw Fatima...it never asked for more
She brought content and warmths to my heart...of which I adore
If I were in need...more love wouldn't she pour?

Fatima circled my heart...before and forever
My good deeds and words are all I can give to her.

Trading what is great to me...is just the mind's insanity
The great love of Fatima...makes me lose touch with reality
I forget that for most, their love is a river...but for me it's the whole sea
I think that to this conclusion...most wouldn't agree.

Fatima circled my heart...before and forever
I hope the book of my deeds will have her as its author.

Maybe knowing her...would help your heart surrender
So know that her rib...was made to construct our lives better
And that her generosity wasn't bias...against race, color, or gender
And that even the soft memory of her...is remembered centuries after.

Fatima circled my heart...before and forever
So simple to love the mother of your own mother.

How can my heart not try to mimic...the love of her heart?
She gives power to me though...my love and my power are apart
There isn't much I can offer...but as for her legend, I'll impart
Like paint on a canvas, her love...being placed in me makes art.

Fatima circled my heart...before and forever
Fatima, who captured my heart without the world's glamour.

# Ribcage

By Fatima Najdi

Alone in darkness she wails silently,
Yearning for both her ease and her father,
For both had died together.

Calamity sought her with regret,
Through it she still arose above all else,
No pain is equal to the pain in her chest.

I tell you,
With Fatima's ribcage broken,
Our hearts are left unguarded.

Upon this shattered ribcage,
Our purity was weighted,
With it broken,
We've lost a pure connection.

We've lost all moralities,
We've lost all that we've known,
A mother and child,
Before his cradle.

No, It wasn't the ribs of Fatima that were broken,
Rather the shield of protection,
Her broken ribs leave Islam unprotected.

In veneration of her heart,
Nature cries to the door and wall,
Begging the forces to stop.

Nature begs the forces to stop,

Between fates she took her last breath,
Between the door and wall, Mohsin rests.

They were the greatest sorrow,
A mother and her child before birth,
Departed a world that thrived off their patience,
With them beaten and broken,
The moon, stars, and all continue to mourn them.

With them buried,
The ground shakes,
As Mohsin is wailing from depths,
"I've wonder of the man who thinks,
Death comes after you've lived,
To sooth this pain of mine,
I tell myself that my mother is the one who's died,
I just followed."

With a mother known to all,
Yet has no one beside her,
How could he leave her alone in a grave?
Mohsin couldn't leave her this way.

She has lived unaided for too long,
Her wounds must be heard,
For they echoed worlds of pain,
With the sound of her rib break.

Her rib cries as it wonders,
How it could have been strong enough,
To bring death to the door of the greatest warriors?

Mohsin and Fatima,
Are brought to God together,
Their pain touched the heart of all those above.

Her rib breaking,
Shattered stars miles away,
It was heard in other galaxies.

Even the flowers that had no scent died,
Everything died twice.

For even the law of life bent,
And brought Mohsin to his grave,
A child unborn-remained with the best of mothers.

Our hearts can't carry their pain,
Even the heart with the strongest backbone breaks,
For a ribcage that protected all that we've known,
Everything aches.

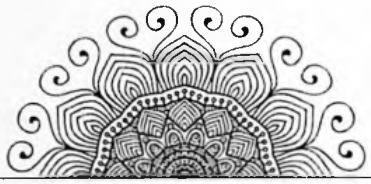
The petals of flowers are left colorless,
Though Fatima and Mohsin's spirits remain ageless,
Their light within us emanate,
Still our hearts are left vacant.

Without them,
There is no fulfillment,
Because all happiness came from their generosity.

Went through hardship,
For us to know the feeling of contentment,
You'd think we'd all be appreciative.

Fatima's ribcage was the tragedy that broke her patience,
Splitting it amongst her children,
As ahead of them lay tribulation.

Crushed like a flower's petal,
Though her scent remains within us forever,
As Mohsin is survived as our potential.



# Overflown To Us

By Fatima Najdi

My eyes haven't witnessed a flood
Though I know when one happens
The great depths of Earth turn to mud
The force becomes stronger than the suns
To life, a flood is but a distress
It breaks when floods would press

A flood of tears grow from our eyes
It overflows through the world's means
We see with each tear falling, a heart dies
Between each smile, a sadness intervenes
Fatima's affliction gives this to us
And so the grief we hold is ageless

Against the wall she was pushed
Leaving nothing unbroken
Against her body an evil brushed
Whilst nothing is left of her son
In a moment, her sadness is defined
So tightly shackled with the mind

The house that grew upon her purity
Is left with ashes and her muffled scream
It leaves Haidar near her body on one knee
And beside them both, their tears would stream
Mohsin wails from within her for Haidar
Their souls soaring further and further

A mother and child never torn away
But you see the father, Ali, in a corner alone
Whilst with him, the Earth would sway
And all his fingers can remember is her bone
He didn't feel Mohsin's warmness
He was but a womb that has fallen aimless

Who was Fatima to fall between a wall and door
Her falling to the ground shakes the air
The lion within and next to her both roar
The wounds of Zahra we all share
Mohsin attests to this as he, like her, falls
So to the power of healing everything calls

Hassan and Hussain see their mother
In such states of grief and martyrdom
If only relief they were able to conjure
Because to Fatima, distress kept himself welcome
All of her wounds stopped being different
Instead they came together to an ocean, potent

Distresses stopped being what they were
They instead became her days and her nights
Within them, all of her emotions would stir
And so in our darknesses, she makes up our lights
There is no tunnel for you to work through
You'll find her all around like the morning dew

Confined and crushed between doors and walls
Pushed away as if unloved
When towards her everything crawls
Even with no gravesite, we capture our beloved
I swear by the unseen shattered stars
We would mend your discontented scars

Mohsin falls with Fatima for the sake of comfort
Haidar wails for the loss of his beloved and lion
Hassan's ashamed, as there is no relief to assert
Hussain cries in her darkness for it to brighten
And Zainab sits alone in her soul crying
"Without you, how can I soon be in Karbala watching"

Floods of our tears flowed near Haidar
He watches them break the Earth in their wrath
To soothe her ache, these tears he'll capture
And his children would follow his path
Each eye is in pain as they shed tears that shatter life
They'll create floods to fight against Fatima's strife

# Everything Was Left

By Fatima Najdi

Alone in darkness she wails silently,
Yearning for both her ease and hDeepening in my ear drum
Are her sorrowful screams
Mohsin sways in the depths of them
As an orphan left only in dreams.

Orphans left by a mother
Whose purity embarrassed the clearest of waters
As they've grown in it and learned to swim.

The world won't keep her children afloat
It'll bring its hate, its burdens, its harshest of nights
Because Fatima won't be there to stand in the way of the door.

Doors of oppression have opened to her family
Anguish of the heart, they'll have to endure
Prevention of this depended upon her rib.

This single bone has brought a warrior
And its unborn child to a grave that shakes in despair.

Mohsin cries and his mother dies
Ali sits helpless and the children motherless
The sun is lightless leaving the moon restless
Everything sends their goodbyes as from her rib everything shies.

Show me a sky that hasn't wept for her
Show me a graveyard that doesn't yearn for her body
What is it that keeps our sanity in place?
It is the reminder that Fatima left her discomfort and she's buried
In a grave absent from all distress and worries.

In today's nights with no grief of Fatima to hold, I weep
All I have is her rib and the restless memory of the door and wall
Today, every door weeps for repentance and every wall collapses in her pain
All fire burns away and every rib remembers its origin
Wombs give offsprings in light of Mohsin's demise.

All that had fallen that night from a crush between fates
Came to my dreams asking if I had seen nature mirror its tragedy
And all I could picture is the fate of a raindrop
Once its hit with thunder and falls to no embrace.

I pondered over Fatima's embracless fall
And realized if Fatima fell to no embrace
It is the world that is left alone and cold.

Let all lands yearn for care and comfort
For maybe within its dirt, she'd be sleeping.

Grief remains in our memory of her
It lives sufficiently as it has billions of hearts to live in
Because no one knows Fatima's tragedy and leaves it ungrieved.

What was left in the shadows of the night?
The great winds were left bereaved yet they were built for cold
Thunder's ears had snapped upon hearing her screams
Everything is left in her remembrance.

Weeping and shattered is every heart
Upon hearing her tragedy
Nonetheless, by her lion in deed.

Everything and everyone was left
Ali and the world
The world and Ali
they all mourn and wail in her absence.

The Lady of Light leaves us shattered and broken
So the sun asks how it can continue to give
Ali responds with a pained voice,
"If I continue, you continue."

By Ahmad and Kazim Husayn

Ya Zahra Ya Zahra
I see my rose crushed between the door
I see an army surrounding her
She was slapped as she bled on the floor
I rushed, for I was her protector
Helping her from the oppressors
With blood she's dyed
She would scream
Mohsin has died
She would scream
I see her in agony
Crying my rib is broken
Ya Zahra Ya Zahra
Drawing my zulfiqar for a fight
Then an old promise comes to my mind
As my two young sons are by her side
From her comfort they're trying to find
As I am choking with patience
I see his eyes
No remorse
My neck they've tied
No remorse

Will anyone come to help?

O' God I am all alone

Ya Zahra Ya Zahra (a)

I'm dragged as a camel in the streets

As I am going further away

I see my wife cry out towards me

O' God, dark nights have become my days

From the broken ribs her strengths lost

I see her cry

Tragedy!

O my father

Tragedy!

As to the mosque I am hauled

For Allegiance I am called

Ya Zahra Ya Zahra (a)

This patience weighs greater than khaybar

My heart bleeds when I see the Ummah

Pained to see a nation of traitors

As a rose you're red in blood Zahra

They broke the oath of Al- ghadeer

My hearts broken

Can't forget

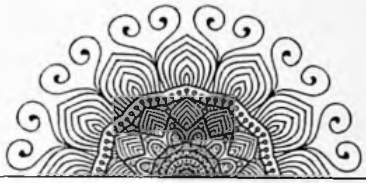
Rights taken

Can't forget

I have lost you forever

Come back to me I'm alone

Ya Zahra Ya Zahra (a)
As I pray, Hassan let's out a cry
Father we have now become orphans
Hearing this tears swell into my eyes
My wife has ascended to heaven
Her ribs I feel
They are cracked
Zahra I'll miss you dearly
You never complained to me
Ya Zahra Ya Zahra
Tonight is the darkest night for me
You'll be buried and separated
As I'm left with your great memories
Our journey together has ended
My grief for you lives forever
Your voice I yearn
Mourning you
My heart it bums
Mourning you
Hassan and Husayn cry out
Our nights are now eternal
Ya Zahra Ya Zahra.



By Seyeda Salwa

Two ladies of our nation,
were promised heaven
One known as Fatima
And the other, Maryam

Prayed, the mother of Maryam, to
have a son, from her beloved Lord
And in return she vowed, to make
her child a pure servant of her God.

Accepted was her prayer, and down
came Maryam as purity's leader
The promise was kept, and Maryam,
Guided her purity like no other.

Her purity was so high, that the lord gifted
her son, named Jesus, our leader.
And due to her strength as a mother,
revealed the Quran, after her, an entire chapter.

And when every verse, which spoke of Jesus,
his name was always along with his mother.
For does it not tell us, how great was this
specific lady's unimaginable, holy status.

And when every verse, which spoke of Jesus,
his name was always along with his mother.
For does it not tell us, how great was this
specific lady's unimaginable, holy status.

Then we turn towards Fatima, the
daughter of the Prophet Muhmmad
And just like Maryam, she too remained
pure and God's beloved, kind servant.

Maryam bore hardship, from the
world, for carrying this holy child
While the world spoke of lies, she
held herself above, a woman with pride.

And Fatima too suffered, as a child to defend her
Father and helped him spread mercy to mankind
And so she too was promised, her from lineage
Would be Mehdi, like Jesus to save mankind

Doesn't that amaze you, how our saviours, Jesus and Mehdi will
One day come to remove this world's misery with kindness and
Mercy, for both teach us, justice, strength and purity, we can only
Learn and inherent from our 'mothers' like Fatima and Mary.

So be you are son, or be you a daughter,
Never disrespect your mother
When your God has solely chosen
Them to be your soul's teacher.

# Chapter V

## Lady Fatima Zahra`s (sa) Supplications and Prayers

# Part I

## دعائاً فِي يوم السبت

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اللهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اَللّٰهُمَّ افْتَحْ لَنَا خَزَائِنَ رَحْمَتِکَ، وَ هَبْ لَنَا،

اللهُـمَّ رَحْمَةً لاَ تُعَـذِّبُنَا بَعْدَهَـا فِي الدُّنْيَـا وَ الْآخِـرَةِ،

وَ ارْزُقْنَـا مِنْ فَضِلِکَ الْواسِـعِ رِزْقًـا حَـلاَلاً طَيِّبًـا،

وَلاَ تُحْوِجْنَا وَلاَ تُفْقِرْنَا اِلٰى اَحَدٍ سِوَاکَ،

وَ زِدْنَا لَکَ شُکْرًا،

وَ اِلَيْکَ فَقْرًا وَفَاقَةً،

وَبِکَ عَمَّنْ سِوَاکَ غِنًا وَ تَعَفُّفًا.

اَللّٰهُمَّ وَسِّعْ عَلَيْنَا فِي الدُّنْيَا،

اَللّٰهُمَّ اِنَّا نَعُوذُ بِکَ اَنْ تَزْوِیَ وَجْهَکَ عَنَّا فِي حَالٍ،

وَ نَحْنُ نَرْغَبُ اِلَيْکَ فِيْهِ.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

وَ اَعْطِنَا مَا تُحِبُّ،

وَاجْعَلْهُ لَنَا قُوَّةً فِيمَا تُحِبُّ،

يَا اَرْحَمَ الرَّاحِمِيْنَ.

**Duaa for Saturday**

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, open for us the treasures of your mercy.
Give us compassion.
O Allah, do not punish us in this world and the hereafter.
Provide us from your abundant bounties a pure and good livelihood, and let us not be in need or want of anyone other than you.
Increase our thankfulness to you,
turn to you in need and want and be prosperous without the help of anyone except you.
O Allah, be generous to us in this world,
surely we seek refuge with you from circumstances when you would turn away your face from us as we only ask from you.
O Allah, send your blessings on Muhammad and on the family of Muhammad and give us what you love and make it a source of strength for us, O the most Merciful.

## دعاؤنا فِی یوم یکشنبه

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ
اللهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
اللهُمَّ اجْعَلْ اَوَّلَ یَوْمی هذا فَلاحًا،
وَآخِرَهُ نَجَاحًا،
وَ اَوْسَطَهُ صَلاحًا،
اللهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ،
وَاجْعَلْنَا مِمَّنْ اَنَابَ اِلَیْکَ فَقَبِلْتَه،
وَ تَوَکَّلَ عَلَیْکَ فَکَفَیْتَه،
وَ تَضَرَّعَ اِلَیْکَ فَرَحِمْتَه.

## Duaa for Sunday

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, make the first part of this day successful,
the last have a happy ending and the middle be righteous.
O Allah, send blessings on Muhammad and his family,
make us from among the one who turned repentantly to you so you answered him,
and who relied on you so you sufficed him,
who beseeched you so you had mercy on him.

## دعاؤنا في يوم الاثنين

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اللهُـمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اللهُمَّ اِنِّي اَسْـاَلُکَ قُوَّةً فِي عِبَادَتِکَ،

وَ تَبَصُّرًا فِي کِتَابِکَ،

وَ فَهْمًا فِي حُکْمِکَ،

اللهُـمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

وَلاَ تَجْعَـلِ الْقُرآنَ بِنَا مَاحِلاً،

وَ الصِّرَاطَ زَائِلاً،

وَ مُحَمَّـدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنَّا مُوَلِّيًا.

## Duaa for Monday

In the name of Allah, the Beneficent, the Merciful.

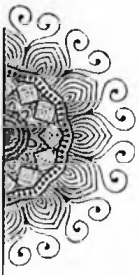
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,

O Allah, I ask you for strength in worshiping you, comprehension of your book, and understanding of your commands.

O Allah, bless Muhammad and his family. Do not render the Quran with us barren (unfruitful) or the path transitory nor Muhammad, blessings of Allah be on him and his family, to turn away from us.

## دعاؤنا في يوم الثلاثاء

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ
اللهُـمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
اللهُمَّ اجْعَلْ غَفْلَةَ النَّاسِ لَنَا ذِكْرًا،
وَاجْعَلْ ذِكْرَهُمْ لَنَا شُكْرًا،
وَاجْعَلْ صَالِحَ مَا نَقُولُ بِٱلْسِنَتِنَا نِيَّةً فِي قُلُوبِنَا.
ٱللّٰهُمَّ اِنَّ مَغْفِرَتَکَ اَوْسَعُ مِنْ ذُنُوبِنَا،
وَرَحْمَتَکَ اَرْجٰى عِنْدَنَا مِنْ اَعْمَالِنَا،
اللهُـمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَ وَفِّقْنَا لِصَالِحِ الْاَعْمَالِ وَالصَّوابِ مِنَ الْفِعَالِ.



## Duaa for Tuseday

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, the people have carelessly neglected Your remembrance,
let us remember you and when they turn to your remembrance, let us thank you.
Let us speak from the depths of our hearts whatever we say by our tongue,
O Allah, verily the plenteousness of your forgiveness has enough room to absorb our sins,
and we rely more on your mercy than on our good deeds.
O Allah, send blessings on Muhammad and on his children and enable us to do good deeds worthy of rewards.

## دعاؤنا في يوم الاربعاء

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اللهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اللهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتى لاَ تَنَامُ،

وَ رُكْنِكَ الَّذى لاَ يُرَامُ، وَ بِاَسْمَائِكَ الْعِظَامِ،

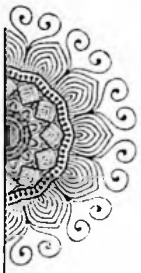
وَ صَلِّ عَلٰى مُحَمَّدٍ وَآلِه،

وَاحْفَظْ عَلَيْنَا مَا لَوْ حَفِظَه غَيْرُكَ ضَاعَ،

وَاسْتُرْ عَلَيْنَا مَا لَوْ سَتَرَه غَيْرُكَ شَاعَ،

وَاجْعَلْ كُلَّ ذٰلِكَ لَنَا مِطْوَاعًا،

اِنَّكَ سَمِيعُ الدُّعَاءِ، قَرِيْبٌ مُجِيبٌ.



## Duaa for Wednesday

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, protect us with Your eye that never sleeps,
Your pillar that never falters, and Your mighty names
and bless Muhammad and his family
protect for us that which if other than You were to protect, it would be lost
and cover for us that which if other than you were to cover, it would become known
and render all of that obedient to us
Surely You listen to (our) supplications
You are near, and You reply.

## دعاؤنا فِی یوم الخمیس

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اللهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اللهُمَّ اِنِّی اَسْـاَلُکَ الْهُدٰی وَ التُّقٰی،

وَالْعِفَافَ وَ الْغِنٰی،

وَ الْعَمَـلَ بِمَا تُحِبُّ وَ تَرْضٰی،

اللهُمَّ اِنِّی اَسْـاَلُکَ مِنْ قُوَّتِکَ لِضَـعْفِنَا،

وَ مِـنْ غِنَاکِ لِفَقْرِنَا وَ فَاقَتِنَا،

وَ مِـنْ حِلْمِکَ وَ عِلْمِکَ لِجَهْلِنَا.

اللهُـمَّ صَلِّ عَلٰی مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

وَ اَعِنَّا عَلٰی شُـکْرِکَ وَ ذِکْرِکَ،

وَطَاعَتِکَ وَ عِبَادَتِکَ،

بِرَحْمَتِکَ یَا اَرْحَمَ الرَّاحِمِیْنَ.

## Duaa for Thurseday

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, I seek from You guidance and taqwa,
chastity and sufficiency (free of need of others),
and deeds according to what You love and are pleased with,
O Allah, compensate our weakness with Your Might,
our poverty and need with Your sufficiency
and our ignorance with Your forbearance and knowledge.
O Allah, bless Muhammad and his family,
and help us in thanking and remembering You,
in obeying and worshipping You,
by Your mercy, O the most merciful of those who display mercy.

## دعاؤنا في يوم الجمعة

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اللهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اَللّٰهُمَّ اجْعَلْنَا مِنْ اَقْرَبِ مَنْ تَقَرَّبَ اِلَيْکَ،

وَ اَوْجَهِ مَنْ تَوَجَّهَ اِلَيْکَ،

وَ اَنْجَحِ مَنْ سَاَلَکَ وَ تَضَرَّعَ اِلَيْکَ.

اللهُمَّ اجْعَلْنَا مِمَّنْ كَاَنَّهُ يَرَاکَ اِلىٰ يَوْمِ الْقِيَامَةِ الَّذى فيهِ يَلْقَاکَ،

وَلاَ تَمُتْنَا اِلاَّ عَلىٰ رِضاکَ، اللهُمَّ وَاجْعَلْنَا مِمَّنْ اَخْلَصَ لَکَ بِعَمَلِهِ،

وَ اَحَبَّکَ فِي جَميعِ خَلْقِکَ.

اَللّٰهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

وَاغْفِرْ لَنَا مَغْفِرَةً جَزْمًا حَتْمًا لاَ نَقْتَرِفُ بَعْدَهَا ذَنْبًا،

وَلاَ نَكْتَسِبُ خَطيئَةً وَلاَ اِثْمًا.

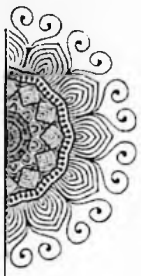
اللهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

صَلاَةً نَامِيَةً دَائِمَةً،

زاكِيَةً مُتَتَابِعَةً،

مُتَواصِلَةً مُتَرادِفَةً،

بِرَحْمَتِکَ يَا اَرْحَمَ الرَّاحِمينَ.



## Duaa for Friday

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, Render us among the nearest of those who seek nearness to You
and the most illustrious of those who turn to You
and the most successful of those who ask from You and beseech You
O Allah, render us among those who it as if they see you
until the day of Judgment when they will meet You
And do not let us die except with your pleasure
O Allah, render us among those who demonstrate their sincerity towards You
in their actions and those who love you (the most) among Your creation
O Allah, bless Muhammad and his family
and forgive us with a resolute forgiving
after which we do not return to committing any sins, mistakes or errors.
O Allah, bless Muhammad and his family
with a blessing that is increasing, eternal, pure, consecutive and continuous
by Your mercy O the most merciful of those who display Mercy.

## تسبیح حضرت فاطمه (ص) در روز سوم ماه

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اللهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سُبحَانَ مَنِ استَنَارَ بِالحَولِ وَ القُوَّةِ،

سُبْحَانَ مَنِ احتَجَبَ فِي سَبعِ سَمَاوَاتٍ،

فَلَا عَينَ تَرَاهُ،

سُبْحَانَ مَن أَذَلَّ الخَلَائِقَ بِالمَوتِ،

وَاَعَزَّ نَفسَهُ بِالحَيَاةِ،

سُبْحَانَ مَن يَبقَى وَ يَفنَى كُلُّ شَيْءٍ سِوَاهُ

سُبْحَانَ مَنِ استَخلَصَ الحَمدَ لِنَفسِه وَ ارتَضَاهُ،

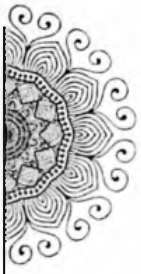
سُبْحَانَ الحَيِّ العَلِيم ،

سُبْحَانَ الحَلِيمِ الكَرِيمِ ،

سُبْحَانَ المَلِكِ القُدُّوسِ،

سُبْحَانَ العَلِيِّ العَظِيمِ ،

سُبْحَانَ اللهِ وَ بِحَمدِه.

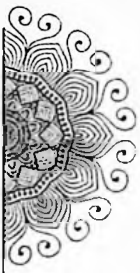


**Duaa on Tasbeehullah on third day of the month**

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad
Glory be to He who is illuminated with power and strength
Glory be to He who is concealed in the seven heavens, so no eye can see Him
Glory be to He who subdued creation through death
and honored Himself through (everlasting) life
Glory be to He who will remain (forever)
and everything else will perish
Glory be to He who made praise exclusively for Himself and He is pleased with that
Glory be to the Ever-Living, the All-Knowing
Glory be to the Forbearing, the Generous
Glory be to the King, the Holy
Glory be to the High, the Mighty,
Glory be to Allah and with His praise.

## دعاؤها اِذَا طلع هلال شـهر رمضان

رَبُّنـا وَ رَبُّکَ اللهُ رَبُّ العَالَمِين،
اللهُـمَّ اجعَل عَلَينَا هِلَالاً مُبَارَكاً،
وَ وَفِّقنَا لِصِيامِ شَـهرِ رَمَضَانَ،
سَـلِّمنَا فِيهِ، وَ تَسَلَّمنَا مِنهُ،
فِي يُسرٍ وَ عَافِيَه،
وَ استَعمِلنَا فِيهِ بِطَاعَتِکَ،
اِنَّکَ عَلَى كُلِّ شَيءٍ قَدِير.



**Lady Fatima`s (sa) Duaa when Mahe Ramazan crescent emerged**

Our Lord and your Lord is Allah, Lord of the worlds
O Allah, make it a blessed crescent for us
and grant us the chance to fast in it
and keep us safe in it
and make us receive (good) from it
in ease and health
and use us in it for Your obedience
surely You have power over all things.

# Part II

## دعاؤهـا فی تعقیب صلاة الظهر

سُبْحَانَ ذِی الْعِزِّ الشَّامِخِ الْمُنِیْفِ، سُبْحَانَ ذِی الْجَلالِ الْبَاذِخِ الْعَظِیْمِ، سُبْحَانَ ذِی الْمُلْکِ الْفَاخِرِ الْقَدِیْمِ، وَ الْحَمْدُ لِلّٰه الَّذِیْ بِنِعْمَتِهٖ بَلَغْتُ مَا بَلَغْتُ مِنَ الْعِلْمِ بِهٖ وَ الْعَمَلِ لَه، وَ الرَّغْبَة اِلَیْه وَ الطَّاعَة لِأَمْرِه.

وَ الْحَمْدُ لِلّٰه الَّذِیْ لَمْ یَجْعَلْنِی جَاحِدًا لِشَیْءٍ مِنْ کِتَابِهٖ، وَلاَ مُتَحَیِّرًا فِی شَیْءٍ مِنْ اَمْرِهٖ وَ الْحَمْدُ لِلّٰه الَّذِیْ هدَانِی لِدِیْنِهٖ، وَ لَمْ یَجْعَلْنِی اَعْبُدُ شَیْئًا غَیْرَه.

اَللّٰهمَّ اِنِّیْ اَسْاَلُکَ قَوْلَ التَّوَّابِیْنَ وَ عَمَلَهمْ، وَ نَجَاة اَلْمُجَاهدِیْنَ وَ ثَوَابَهمْ، وَ تَصْدِیْقَ الْمُؤْمِنِیْنَ وَ تَوَکُّلَهمْ، وَ الرَّاحَة عِنْدَ الْمَوْتِ، وَ الْاَمْنَ عِنْدَ الْحِسَابِ، وَاجْعَلِ الْمَوْتَ خَیْرَ غَائِبٍ اَنْتَظِرُه، وَ خَیْرَ مُطَّلِعٍ یَطَّلِعُ عَلَیَّ. وَارْزُقْنِی عِنْدَ حُضُورِ الْمَوْتِ وَ عِنْدَ نُزُوْلِهٖ، وَ فِی غَمَرَاتِهٖ، وَ حِیْنَ تَنْزِلُ النَّفْسُ مِنْ بَیْنِ التَّرَاقِی، وَ حِیْنَ تَبْلُغُ الْحُلْقُوْمَ، وَفِی حَالِ خُرُوجِی مِنَ الدُّنْیَا، وَ تِلْکَ السَّاعَة الَّتِی لاَ اَمْلِکُ لِنَفْسِی فِیْهَا ضَرّاً وَلاَ نَفْعًا، وَلاَ شِدَّة وَلاَ رَخَائً، رُوْحًا مِنْ رَحْمَتِکَ، وَحَظًّا مِنْ رِضْوَانِکَ، وَ بُشْرًی مِنْ کَرَامَتِکَ.

قَبْلَ أَنْ تَتَوَفّٰی نَفْسِی، وَ تَقْبِضَ رُوْحِی، وَ تُصَلِّطَ مَلَکَ الْمَوْتِ عَلٰی اِخْرَاجِ نَفْسِی، وَ بِبُشْرًی مِنْکَ یَا رَبِّ لَیْسَتْ مِنْ اَحَدٍ غَیْرِکَ، تَثْلُجُ بِهَا صَدْرِی، وَ تَسُرُّ بِهَا نَفْسِی، وَ تَقِرُّ بِهَا عَیْنِی، وَ یَتَهلَّلُ بِهَا وَجْهِی، وَ یَسْفُرُ بِهَا لَوْنِی، وَ یَطْمَئِنُّ بِهَا قَلْبِی، وَ یَتَبَاشَرُ بِهَا عَلٰی سَرَائِرِ جَسَدِی.

یَغْبِطُنِی بِهَا مَنْ حَضَرَنِی مِنْ خَلْقِکَ، وَمَنْ سَمِعَ بِی مِنْ عِبَادِکَ، تُهوِّنُ بِهَا عَلَیَّ سَکَرَاتِ الْمَوْتِ وَ تُفَرِّجُ عَنِّی بِهَا کُرْبَتَه، وَ تُخَفِّفُ بِهَا عَنِّی شِدَّتَه، وَ تَکْشِفُ عَنِّی بِهَا سُقْمَه، وَ تَذْهبُ عَنِّی بِهَا همَّه وَ حَسْرَتَه، وَ تَعْصِمُنِی بِهَا مِنْ اَسَفِهٖ وَ فِتْنِهٖ، وَ تُجِیْرُنِیْ بِهَا مِنْ شَرِّه وَ شَرِّ مَا یَحْضُرُ اَهلَه، وَ تَرْزُقُنِی بِهَا خَیْرَه وَ خَیْرَ مَا یَحْضُرُ عِنْدَه، وَ خَیْرَ مَا هوَ کَائِنٌ بَعْدَه.

ثُمَّ اِذَا تُوُفِّيَتْ نَفْسى وَ قُبِضَتْ رُوحى، فَاجْعَلْ رُوحى فِى الأَرْوَاحِ الرَّابِحَة، وَاجْعَلْ نَفْسى فِى الأَنْفُسِ الصَّالِحَة، وَاجْعَلْ جَسَدى فِى الأَجْسَادِ الْمُطَهَرَة، وَاجْعَلْ عَمَلى فِى الأَعْمَالِ الْمُتَقَبَّلَة.

ثُمَّ ارْزُقْنى مِنْ خِطَتى مِنَ الأَرْضِ، وَ مَوْضِعِ جُنَّتى، حَيْثُ يُرْفَتُ لَحْمى، وَ يُدْفَنُ عَظْمى، وَ أُتْرَكُ وَ حيدًا لاَ حيلَة لى.

قَدْ لَفَظَنْنِى الْبِلاَدُ وَ تَخَلاَّ مِنِّى الْعِبَادُ، وَ افْتَقَرْتُ اِلَى رَحْمَتِكَ، وَاحْتَجْتُ اِلَى صَالِحِ عَمَلى، وَ اَلْقَى مَا مَهدْتُ لِنَفْسى، وَ قَدَّمْتُ لِآخِرَتى، وَ عَمِلْتُ فى اَيَام حَيَاتى، فَوْزًا مِنْ رَحْمَتِكَ، وَ ضِيَاءً مِنْ نُوْرِكَ، وَ تَثْبِيْتًا مِنْ كَرَامَتِكَ، بِالْقَولِ الثَّابِتِ فِى الْحَيَاة الدُّنْيَا وَ الآخِرَة، اِنَّكَ تَضِلُّ الظَّالِمِيْنَ وَ تَفْعَلُ مَا تَشَاءُ.

ثُمَّ بَارِكْ لى فِى الْبَعْثِ وَ الْحِسَابِ، اِذَا انْشَقَّتِ الأَرْضُ عَنِّى، وَ تَخَلاَّ العِبَادُ مِنِّى، وَ غَشِيَتْنى الصَّيْحَة، وَ اَفْزَعَتْنى النَّفْخَة، وَ نَشَرْتَنى بَعْدَ الْمَوْتِ، وَ بَعَثْتَنى لِلْحِسَابِ.

فَابْعَثْ مَعى يَا رَبِّ نُورًا مِنْ رَحْمَتِكَ، يَسْعَى بَيْنَ يَدَىَّ وَ عَنْ يَمينى، تُؤْمِنُنى بِهِ، وَ تَرْبِطُ بِهِ عَلَى قَلْبى، وَ تُظْهِرُ بِهِ عُذْرى، وَ تُبَيِّضُ بِهِ وَجْهى، وَ تُصَدِّقُ بِهِ حَدِيْثى، وَ تُفْلِحُ بِهِ حُجَّتى، وَ تَبَلِّغُنى بِهِ الْعُرْوَة الْقُصْوَى مِنْ رَحْمَتِكَ، وَ تُحِلُّنى الدَّرَجَة الْعُلْيَا مِنْ جَنَّتِكَ.

وَ تَرْزُقُنى بِهِ مُرافَقَة مُحَمَّدٍ النَّبِىِّ عَبْدِكَ وَ رَسُولِكَ، فِى اَعْلَى الْجَنَّة دَرَجَة، وَ اَبْلَغها فَضِيْلَة، وَ اَبَرَّها عَطِيَّة، وَ اَرْفَعها نَفْسَة، مَعَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَ الصِّدِّيْقِيْنَ وَ الشُّهدَاءِ وَ الصَّالِحِيْنَ، وَ حَسُنَ اَولئكَ رَفِيْقًا.

اَللّهمَّ صَلِّ عَلى مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ، وَ عَلى جَمِيْعِ الأَنْبِيَاءِ وَ الْمُرْسَلِيْنَ، وَ عَلى الْمَلاَئِكَة اَجْمَعِيْنَ، وَ عَلى آلِه الطَّيِّبِيْنَ الطَّاهِرِيْنَ، وَ عَلى اَئِمَّة الْهدى اَجْمَعِيْنَ، آمِيْنَ رَبَّ الْعَالَمِيْنَ.

اَللّٰهمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا هدَيْتَنَا بِهٖ، وَ صَلِّ عَلٰى مُحَمَّدٍ كَمَا رَحِمْتَنَا بِهٖ، وَ صَلِّ عَلٰى مُحَمَّدٍ كَمَا عَزَّزْتَنَا بِهٖ، وَ صَلِّ عَلٰى مُحَمَّدٍ كَمَا فَضَّلْتَنَا بِهٖ، وَ صَلِّ عَلٰى مُحَمَّدٍ كَمَا شَرَّفْتَنَا بِهٖ، وَ صَلِّ عَلٰى مُحَمَّدٍ كَمَا نَصَرْتَنَا بِهٖ، وَ صَلِّ عَلٰى مُحَمَّدٍ كَمَا اَنْقَذْتَنَا بِهٖ مِنْ شَفَا حُفْرَةٍ مِنَ النَّارِ.

اَللّٰهمَّ بَيِّضْ وَجْهه، وَ اَعْلِ كَعْبَه، وَ اَفْلِجْ حُجَّتَه، وَ اَتْمِمْ نُوْرَه، وَ ثَقِّلْ مِيْزَانَه، وَ عَظِّمْ بُرْهانَه، وَافْسَحْ لَه حَتّٰى يَرْضٰى، وَ بَلِّغْه الدَّرَجَةَ وَ الْوَسيلَةَ مِنَ الْجَنَّة، وَ ابْعَثْه الْمَقَامَ الْمَحْمُودَ الَّذِى وَ عَدْتَه، وَ اجْعَلْه اَفْضَلَ النَّبِيِّينَ وَ الْمُرْسَلِيْنَ عِنْدَكَ مَنْزِلَةً وَ وَسِيلَةً.

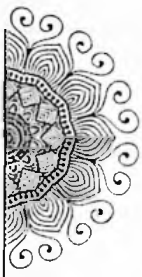
وَاقْصُصْ بِنَا اَثَرَه، وَاسْقِنَا بِكَاْسِهٖ، وَ اَوْرِدْنَا حَوْضَه، وَاحْشُرْنَا فِى زُمْرَتِهٖ، وَ تَوَفَّنَا عَلٰى مِلَّتِهٖ، وَاسْلُكْ بِنَا سُبُلَه، وَاسْتَعْمِلْنَا بِسُنَّتِهٖ، غَيْرَ خَزَايَا وَلاَ نَادِمِينَ، وَلاَ شَاكِّيْنَ وَلاَ مُبَدِّلِينَ.

يَا مَنْ بَابُه مَفْتُوحٌ لِدَاعِيْهِ، وَ حِجابُه مَرْفُوعٌ لِرَاجِيهِ، يَا سَاتِرَ الاَمْرِ الْقَبِيْحِ وَ مُداوِى الْقَلْبِ الْجَرِيحِ، لاَ تَفْضَحْنى فى مَشْهدِ الْقِيَامَة بِمُوبِقَاتِ الاثَامِ.

يَا غَايَةَ الْمُضْطَرِّ الْفَقِيْرِ، وَيَا جَابِرَ الْعَظْمِ الْكَسِيْرِ، هبْ لى مُوْبِقَاتِ الْجَائِرِ، وَاعْفُ عَنْ فَاضِحَاتِ السَّرائِرِ، وَاغْسِلْ قَلْبى مِنْ وِزْرِ الْخَطَايَا، وَارْقُنى حُسْنَ الاِسْتِعْدَادِ لِنُزُولِ الْمَنَايَا.

يَا اَكْرَمَ الاَكْرَمِيْنَ وَ مُنْتَهى اُمْنِيَّةِ السَّائِلِيْنَ، اَنْتَ مَوْلاَىَ، فَتَحْتَ لى بَابَ الدُّعائِ وَ الاِنَابَة، فَلا تُغْلِقْ عَنِّى بَابَ الْقَبُولِ وَ الاِجَابَة، وَ نَجِّنى بِرَحْمَتِكَ مِنَ النَّارِ، وَ بَوِّئْنى غُرُفَاتِ الْجِنَانِ، وَاجْعَلْنى مُتَمَسِّكًا بِالْعُرْوَةِ الْوُثْقٰى، وَاخْتِمْ لى بِالسَّعَادَة.

وَ اَحْيِنى بِالسَّلاَمَة يَا ذَاالْفَضْلِ وَ الْكَمَالِ، وَ الْعِزَّةِ وَ الْجَلاَلِ، وَلاَ تُشْمِتْ بى عَدُوًّا وَلاَ حَاسِدًا، وَلاَ تُسَلِّطْ عَلَىَّ سُلْطَانًا عَنِيْدًا وَلاَ شَيْطَانًا مَرِيْدًا، بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ، وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللهِ الْعَلِىِّ الْعَظِيْمِ، وَ صَلَّى اللهُ عَلٰى مُحَمَّدٍ وَ آلِه وَ سَلَّمَ تَسْلِيْمًا.



**Duaa after Zohr prayer**

"Glory be to the Glorious, High, Sublime One. Glory be to the One of the great honor. Glory be to the One of the eternal, superior sovereignty. Praise be to Allah by Whose blessing I have reached what I have had of the knowledge of Him, the doing for Him, the turning to Him, and the obeying of His command, and praise be to Allah Who has made me not deny anything of His Book, and not confused in anything of His affair, and praise be to Allah Who has guided me to His religion, and not made me worship anything else than Him.

O Allah, I ask You for the saying and the doing of repentant, the rescue and reward of mujahidin, the faith and reliance of believers, ease at death, and security at reckoning.

O Allah, make death the best absentee I am waiting for, and the best visitor that visits me, and endow me at the coming of death, at its attacking, at its pangs, and when the soul comes down from between the clavicles, and when it reaches the throat, and at my leaving this world, and at that moment when I have no power over any good or harm to myself, nor distress or ease, (endow me) with a mercy from Your mercy, and a share from Your contentment, and a good tiding from Your honor, before You take my life and make the Angel of Death dominate over my soul, with a good tiding from You!

O my Lord, there is no one other than You that pleases by it (mercy and good tiding) my bosom, satisfies my soul, delights my eye, makes my face beams with joy, my complexion shine, my heart feel safe, and all

my body rejoice at it that all those who see me from Your creation and hear about me from Your people envy me it. You make by it the agonies of death easy for me, relieve me from its grief, alleviate its severity, save me from its trouble, take away from me its grief and regret, keep me from its sorrow and sedition, protect me from its evil and the evil of that which comes to its (death) people, and endow me by it with its good and the good of that which comes with it and the good of that which will come after it.

And then if You make me die and take my soul, make my soul among the successful souls, and my spirit among the good spirits, and my body among the purified bodies, and make my deeds among the accepted deeds, and then grant me in my grave in the earth, and the place of my shield where my flesh is entombed, and my bone is buried, and I am left alone helplessly exiled by the land and deserted by people, and when I miss Your mercy, and need my good deeds, and meet what I have done for my afterlife and done in the days of my life, (grant me) a success from Your mercy, and a gleam from Your light, and a confirmation from Your honor with the firm word in this worldly life and in the hereafter, You cause the unjust to go astray and do what You please.

Then bless my resurrection and reckoning when the ground is split to me and people abandon me, the cry befalls me, the gust frightens me, and You resurrect me after death and send me for reckoning.

Send with me, O my Lord, a light from Your mercy moving before me and on my right hand to reassure me with it, make my heart steadfast (with it),

show my excuse, honor my face, confirm my speech, declare my proof, take me to the firm handhold of Your mercy, and put me in the high rank of Your paradise, and grant me the companionship of Muhammad Your slave and messenger in the highest rank of the Paradise, and its best virtue, best gift, and most successful aspiration with those upon whom You have bestowed favors from among the prophets, the truthful, the martyrs, and the righteous, and a goodly company are they.

O Allah, have blessing on Muhammad the last of the prophets, and on all the prophets and the messengers, and all the angels, and on his good, pure progeny, and on all the imams of guidance; Amen, O Lord of the worlds.

O Allah, have blessing on Muhammad as You have guided us by him, have blessing on Muhammad as You have had mercy on us by him, have blessing on Muhammad as You have preferred us by him, have blessing on Muhammad as You have honored us by him, have blessing on Muhammad as you have enlightened us by him, and have blessing on Muhammad as You have saved us from a brink of an abyss of Fire.

O Allah, honor his face, exalt his rank, make his authority prevail, perfect his light, make his scales heavy, confirm his proof, grant him until he is pleased, make him get to the high degree and means in the Paradise, take him to the praised position that You have promised him, make him the best of prophets and messengers to You in rank and means, make us follow him, give us to drink from his cup, make us get to his pond, resurrect us in his company, make us die on his religion, make us follow his

paths, and carry out his Sunna being not abased, regretful, doubtful, or apostate.

O You, that Your door is opened for Your supplicants, and Your screen is raised for those who hope for You.

O You, the Coverer of bad things, and Healer of wounded hearts, do not expose me in the stand of the (Day of) Resurrection with sins, and do not turn Your honored face away from me from among people.

O You, the aim of the distressed poor, and the Healer of broken bones, forgive me my great sins and what expose my inners, clean my heart from the burden of errors, and grant me with good preparedness for the coming of death.

O You the Most Generous of the generous, and the utmost hope of the begging ones, You are my Lord; You have opened to me the door of supplication and repentance, so do not close before me the door of acceptance and responding, and save me by Your mercy from Fire, put me up in the abodes of the Gardens, make me cling to the firmest handhold, make my end a happy one, and make me live with peace.

O Most Gracious, Most Perfect, Most Glorious, Most Lofty, do not let an enemy or envier rejoice at my misfortune, and do not let an oppressive ruler overpower me nor a mutinous devil, by Your mercy O the Most Merciful of the merciful, and there is no power save in Allah, the Most High, the Most Great, and may Allah have blessing and peace on Muhammad and his progeny."

## دعاؤها في تعقيب صلاة العصر

سُبْحَانَ مَنْ يَعْلَمُ جَوَارِحَ الْقُلُوبِ، سُبْحَانَ مَنْ يُحْصِي عَدَدَ الذُّنُوبِ، سُبْحَانَ مَنْ لاَ يَخْفَى عَلَيْهِ خَافِيَةٌ فِي الأَرْضِ وَ لَا فِي السَّمَاءِ وَ الحَمْدُ لِلَّهِ الَّذِي لَمْيَجْعَلْنِي كَافِراً لِاَنْعُمِهِ وَ لَا جَاحِداً لِفَضْلِهِ، فَالخَيْرُفِيهِ وَ هُوَ اَهلُهُ، وَ اَلحَمْدُلِلَّهِ عَلَى حُجَّتِهِ البَالِغَهِ عَلَى جَمِيعِ مَن خَلَقَ، مِمَّن اَطَاعَهُ وَ مِمَن عَصَاهُ، فَاِن رَحِمَ فَمَن مَنَّه، وَ اِن عَاقَبَ فَبِمَا قَدَمَت اَيديهِم وَ مَا اللهُبِظَلَّامٍ لِلعَبِيدِ.

وَ الحَمْدُلِلَّهِ العَلِيِّ المَكَانِ، الرَّفِيعِ البُنْيَانِ، الشَّدِيْدِ الاَرْكَانِ، العَزِيْزِ السُّلْطَانِ العَظِيْمِ الشَّأْنِ، الوَاضِحِ البُرْهَانِ، الرَّحِيْمِ الرَّحْمَنِ المُنْعِمِ المَنَّانِ.

اَلحَمْدُ لِلهِ الَّذِيْ اِحْتَجَبَ عَنْ كُلِّ مَخْلُوْقٍ يَرَاهُ بِحَقِيْقَةِ الرُّبُوْبِيَّةِ وَ قُدْرَةِ الْوَحْدَانِيَّةِ فَلَمْ تُدْرِكْهُ الاَبْصَارُ وَ لَمْ تَحُطْ بِهِ الاَخْبَارُ وَ لَمْ يُعَيِّنْهُ مِقْدَارٌ وَ لَمْ يَتَوَهَّمْهُ اِعْتِبَارٌ لِاَنَّهُ المَلِكُ الجَبَّارُ.

االهُمَّ قَدْ تَرَى مَكَانِيْ، وَ تَسْمَعُ كَلَامِي، وَ تَطَّلِعُ عَلَى أَمرِي، وَ تَعْلَمُ مَا فِي نَفْسِي، وَ لَيْسَ يَخْفَى عَلَيْكَ شَيءٌ مِنْ اَمْرِي، وَ قَدْ سَعَيْتُ اِلَيْكَ فِي طَلِبَتِي، وَ طَلَبْتُ اِلَيْكَ فِي حَاجَتِي، وَ تَضَرَّعْتُ اِلَيْكَ فِي مَسْئَلَتِي وَ سَئَلْتُكَ لِفَقْرٍ وَ حَاجَةٍ وَ ذِلَّةٍ وَ ضِيْقَةٍ وَ بُؤْسٍ وَ مَسْكَنَةٍ وَ اَنْتَ الرَّبُّ الْجَوَادُ بِالْمَغْفِرَةِ، تَجِدُ مَنْ تُعَذِّبُ غَيْرِي وَ لَا أَجِدُ مَنْ يَغْفِرُ لِي غَيْرَكَ وَ اَنْتَ غَنِيٌّ عَنْ عَذَابِي وَ اَنَا فَقِيْرٌ اِلَى رَحْمَتِكَ فَاَسْئَلُكَ بِفَقْرِي اِلَيْكَ وَ غِنَاكَ عَنِّي وَ بِقُدْرَتِكَ عَلَيَّ وَ قِلَّةِ امْتِنَاعِي مِنْكَ اَنْ تَجْعَلْ دُعَائِي هَذَا دُعَاءً وافَقَ مِنْكَ اِجَابَةً، وَ مَجْلِسِي هَذَا مَجْلِساً وَافَقَ مِنْكَ رَحْمَةً وَ طَلِبَتِي هَذِه طَلِبَةً وافَقَتْ نَجَاحاً، وَ مَا خِفْتُ عُسْرَتَهُ مِنَ الْاُمُورِ فَيَسِّرْهُ، وَ مَا خِفْتُ عَجْزَهُ مِنَ الْاَشْيَاءِ فَوَسِّعْهُ، وَ مَنْ اَرَادَنِي بِسُوءٍ مِنَ الْخَلَائِقِ كُلِّهِمْ فَاَغْلِبْهُ آمِيْنَ يَا اَرْحَمَ الرَّاحِمِينَ، وَ هَوِّنْ عَلَيَّ مَا خَشِيْتُ شِدَّتَهُ، وَ اكْشِفْ عَنِّي مَا خَشِيْتُ كُرْبَتَهُ وَ يَسِّرْلِي مَا خَشِيتُ عُسْرَتَهُ آمِيْنَ يَا رَبَّ الْعَالَمِيْنَ.

اَللهُمَّ انْزِعِ الْعُجْبَ وَ الرِّيَاءَ وَ الْكِبْرَ وَ البَغْىَ وَ الْحَسَدَ وَ الْضَّعْفَ وَ الْشَّكَّ وَ الْوَهْنَ وَ الْضُّرَّ وَ الْاَسْقَامَ وَ الْخُذْلَانَ وَ الْمَكْرَ وَ الْخَدِيعَةَ وَ الْبَلِيَّةَ وَ الْفَسَادَ، مِنْ سَمْعِى وَ بَصَرِى وَ جَمِيعِ جَوَارِحِى وَ خُذْ بِنَاصِيَتِى اِلى مَا تُحِبُّ وَ تَرْضَى يَا اَرْحَمَ الرَّاحِمِينَ.

اَللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ ذَنْبِى وَ اسْتُرْعَوْرَتِى وَ آمِنْ رَوْعَتِى وَ اجْبُرْ مَعْصِيَتِى وَ اَغْنِ فَقْرِى وَ يَسِّرْ حَاجَتِى وَ اَقِلْنِى عَثْرَتِى، وَ اجْمَعْ شَمْلِى وَ اكْفِنِى مَا اَهَمَّنِى وَ مَا غَابَ عَنِّى وَ مَا حَضَرَنِى وَ مَا اَتَخَوَّفُهُ مِنْكَ يَا اَرْحَمَ الرَّاحِمِينَ.

اللهُمَّ فَوَّضْتُ اَمْرِى اِلَيْكَ، وَ اَلْجَاْتُ ظَهْرِى اِلَيْكَ، وَ اَسْلَمْتُ نَفْسِى اِلَيْكَ بِمَا جَنَيْتُ عَلَيْهَا فَرَقاً مِنْكَ وَ خَوْفاً وَ طَمَعاً وَ اَنْتَ الْكَرِيمُ الَّذِى لَا يَقْطَعُ الرَّجَاءَ، وَ لَا يُخَيِّبُ الدُّعَاءَ، فَاَسْئَلُكَ بِحَقِّ اِبْرَاهِيمَ خَلِيلِكَ وَ مُوسَى كَلِيمِكَ وَ عِيسَى رُوحِكَ، وَ مُحَمَّدٍ صَفِيِّكَ وَ نَبِيِّكَ الّا تَصْرِفَ وَجْهَكَ الْكَرِيمَ عَنِّى، حَتّى تَقْبَلَ تَوْبَتِى وَ تَغْفِرْ لِى خَطِيْئَتِى يَا اَرْحَمَ الرَّاحِمِيْنَ وَ يَا اَحْكَمَ الْحَاكِمِيْنَ.

اللهُمَّ اجْعَلْ ثَارِى عَلَى مَنْ ظَلَمَنِى، وَ انْصُرْنِى عَلَى مَنْ عَادانِى. اللهُمَّ لَاتَجْعَلْ مُصِيبَتِى فِى دِينِى، وَ لَا تَجْعَلْ الدُّنْيَا اَكْبَرَ هَمِّى وَ لَا مَبْلَغَ عِلْمِى. الهى اَصْلِحْ لى دِيْنِىَ الَّذِى هُوَ عِصْمَةُ اَمْرِى، وَ اَصْلِحْ لِى دُنْيَاىَ الَّتِى فيها مَعاشِى، وَ اَصْلِحْ لِى آخِرَتِىَ الَّتِى اِلَيْهَا مَعَادِى، وَ اجْعَلِ الْحَياةَ زِيَادَةً لى مِنْ كُلِّ خَيْرٍ، وَ اجْعَلِ الْمَوْتَ رَاحَةً مِنْ كُلِّ شَرٍّ.

اللهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّى.

اللهُمَّ اَحْيِنِى مَا عَلِمْتُ الْحَيَاةَ خَيْراً لِى، وَ تَوَفَّنِى اِذَا كَانَتِ الوَفَاةُ خَيراً لى، وَ اَسئَلُكَ خَشيَتَكَ فِى الْغَيْبِ وَ الشَّهادَةِ، وَ الْعَدْلَ فِى الغَضَبِ وَ الرِّضا، وَ اَسئَلُكَ الْقَصْدَ فِى الْفَقْرِ وَ الْغِنى، وَ اَسئَلُكَ نَعِيماً لَا يَبِيدُ وَ قُرَّةَ عَينٍ لَا يَنقَطِعُ، وَ اَسئَلُكَ الرِّضَا بَعدَ القَضاءِ، وَ اَسئَلُكَ لِذَّةَ النَّظَرِ اِلى وَجهِكَ. اللهُمَّ اِنِّى اَستَهدِيكَ لِاَرشَادِ اَمرِى، وَ اَعُوذُ بِكَ مِن شَرِّ نَفسِى. اللهُمَّ عَمِلتُ سُوءً وَ ظَلَمتُ نَفسِى فَاغفِرلِى اِنَّهُ لَا يَغفِرُ الذُّنُوبَ الّا اَنتَ.

اللهُمَّ اِنِّى اَسئَلُكَ تَعجِيلَ عَافِيَتِكَ، وَ صَبراً عَلَى بَلِيَّتِكَ، وَ خُرُوجاً مِنَ الدُّنيَا اِلَى رَحمَتِكَ.

االلهُمَّ اِنِّي أُشهِدُكَ وَ أُشهِدَ مَلَائِكَتِكَ وَ حَمَلَةَ عَرشِكَ وَ أُشهِدُ مَن فِي السَّماوات وَ الاَرضِ، اِنَّكَ اَنتَ اللهُ لَا اِلَه الّا اَنتَ وَحدَكَ لَا شَرِيكَ لَكَ وَ اَنَّ مُحَمَّداً عَبدُكَ وَ رَسُولُك وَ اَسئَلُكَ بِاَنَّ لَكَ الحَمدُ لَا اِلهَ الّا اَنتَ، بَدِيعُ السَّماوات وَ الاَرضِ، يَا كَائِنَ قَبلَ اَن يَكُونَ شَيءٌ وَ المُكَوِّنَ لِكُلِّ شَيءٍ، وَ الكَائِنَ بَعدَ مَا لَا يَكُونُ شَيءٌ.

االلهُمَّ اِلى رَحمَتِكَ رَفَعتُ بَصَرِي، وَ اِلى جُودِكَ بَسَطتُ كَفَّي، فَلَا تَحرِمنِي وَ اَنَا اَسئَلُكَ ، وَ لَا تُعَذِّبنِي وَ اَنَا اَستَغفِرُكَ. اللهمَّ فَاغفِرلِي فَاِنَّكَ بِي عالِمٌ وَ لَا تُعَذِّبنِي فَاِنَّكَ عَلَى قَادِرٌ بِرَحمَتِكَ يا اَرحَمَ الرَّاحِمِين.

االلهُمَّ ذَا الرَحمَةِ الوَاسِعَةِ وَ الصَّلاةِ النَّافِعَةِ الرَّافِعَةِ صَلِّ عَلَى اَكرَمِ خَلقِكَ عَلَيكَ، وَ اَحَبِّهِم اِلَيكَ وَ اَوجَهِهِم لَدَيكَ مُحَمَّدٍ عَبدِكَ وَ رَسُولِكَ المَخصُوصِ بِفَضائِلِ الوَسَائِلِ اَشرَفَ وَ اَكمَلَ وَ اَرفَعَ وَ اَعظَمَ وَ اكرَمَ مَا صَلَّيتَ عَلَى مُبَلِّغٍ عَنكَ وَ مُؤتَمِنٍ عَلَى وَحيِكَ.

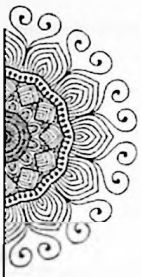
اللهُمَّ كَما سَدَدتَ بِهِ العَمَى، وَ فَتَحتَ بِهِ الهُدَى فَاجعَل مَنَاهِجَ سُبُلِه لَنَا سُنَناً وَ حُجَجَ بُرهَانِه لَنَا سَبَباً، نَأتَمُّ بِه اِلَى القُدُومِ عَلَيكَ.

اللهُمَّ لَكَ الحَمدُ مِلءَ السَّماوات السَّبعِ وَ مِلءَ طِباقِهِنَّ وَ مِلءَ الاَرَضِينَ السَّبعِ وَ مِلءَ مَا بَينَهُمَا وَ مِلءَ عَرشِ رَبِّنَا الكَرِيمِ وَ مِيزَانَ رَبِّنَا العَفَّارِ وَ مِدَادَ كَلِمَاتِ رَبِّنَا القَهَّارِ وَ مِلءَ الجَنَّةِ وَ مِلءَ النَارِ و عَدَدَ المَاءِ وَ الثَّرى وَ عَدَدَ مَا يُرَى وَ مَا لا يُرَى.

اللهُمَّ وَ اجعَل صَلَوَاتِكَ وَ بَرَكَاتِكَ وَ مَنِّكَ وَ مَغفِرَتِكَ وَ رَحمَتِكَ وَ رِضوَانِكَ وَ فَضلِكَ وَ سَلامَتِكَ وَ ذِكرِكَ وَ نُورِكَ وَ شَرَفِكَ وَ نِعمَتِكَ وَ خَيرَتِكَ عَلَى مُحَمَّدٍ وَ آل مُحَمَّدٍ كَمَا صَلَّيتَ وَ بَارَكتَ وَ تَرَحَّمتَ عَلَى اِبرَاهِيمَ وَ آلِ اِبرَاهِيمَ ، اِنَّكَ حَمِيدٌ مَجِيدٌ.

اللهُمَّ اَعطِ مُحَمَّداً اَلوَسِيلَةَ العُظمَى وَ كَرِيمَ جَزَائِكَ، فِي العُقبَى حَتَّى تُشَرِّفَهُ يَومَ القِيَامَةِ يَا اِلهَ الهُدَى.

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ عَلَى جَمِيعِ مَلَائِكَتِكَ وَ أَنبِيائِكَ وَ رُسُلِكَ، سَلَامٌ عَلَى جِبرائِيل وَ ميكائِيل وَ اسرافِيلَ وَ حَمَلَةِ العَرشِ مَلائِكَتِكَ وَ الكِرَامِ الكَاتِبِينَ الكَرُوبِيينَ وَ سَلَامٌ عَلَى مَلَائِكَتِكَ أَجمَعِينَ وَ سَلَامٌ عَلَى أَبِينَا آدَمَ وَ عَلَى أُمِّنَا حَوَّاءَ وَ سَلامٌ عَلَى النَّبِيِّينَ أَجمَعِينَ، وَ الصِّدِّقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ، وَ سَلامٌ عَلَى المِرسَلِينَ أَجمَعِينَ، وَ الحَمدُ للهِ رَبِّ العَالَمِينَ، وَ لَا حَولَ وَ لَا قُوَّةَ الّا بِاللهِ العَلِيِّ العَظِيمِ، وَ حَسبِيَ اللهُ وَ نِعمَ الوَكِيلُ، وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّم كَثِيراً.



**Duaa after Aser prayer**

Glory be to Him Who is aware of what the hearts (minds) obtain! Glory be to Him who knows the exact count of sins! Glory be to Him Who nothing in the earth or in the heaven is unknown to him! Praise be to Allah Who has not made me ungrateful to His blessings, nor a denier to His favor.

All good is from Him and He is the most fittest for it! Praise be to Him for His irrefutable authority over all that He has created from those who obey and do not obey Him. If He shows mercy, it is from His favor, and if He punishes, it is for what people themselves have committed, and Allah wills no injustice to His creatures.

Praise be to Allah the most high in place, of most exalted erection, of strongest pillars, of most glorious authority, most greatest position, of clear proof, the Beneficent, the Merciful, the Giver, the Benefactor.

Praise be to Allah Who has hidden from every creature that sees Him by the truth of Deity, and the power of Oneness; so sights cannot comprehend Him, nor can news include Him. No measurement can measure Him, and no mind can imagine Him because He is the Almighty Sovereign.

O Allah, verily You see my place, hear my speech, know of my affairs, know what there is inside my soul, and nothing of my affairs is hidden to You. I have come to You offering my request, asking You for my need, beseeching You for my demand, and asking You due to poverty and neediness, meanness and distress, and misery and wretchedness.

You are the Lord Who is Generous of forgiveness; You can find another than me to punish him, but I cannot find another than You to forgive me. You can do without my punishment, but I cannot do without Your mercy. I beg You by my need to You and Your doing without me, and by Your power over me and my weakness before You to make my this supplication receive a response from You, and my this standing receive a mercy from You, and my this request receive a success.

(O my Lord) whatever difficulty I fear, make it easy to me, and whatever failure I fear, afford it to me, and whoever from all the creatures intends evil to me, defeat him; Amen O the Most Merciful of the merciful.

(O my Lord) make easy to me what I fear its severity, and relieve me from what I fear its distress, and make easy to me what I fear its hardship, Amen O the Lord of the Worlds!

O Allah, take self-deceit, hypocrisy, haughtiness, oppression, envy, weakness, doubtfulness, faintness, illnesses, diseases, treason, cunning, trickery, calamity, and corruption off my hearing and sight, and guide me to what You like and please, O the Most Merciful of the merciful.

O Allah, have blessing on Muhammad and the progeny of Muhammad and forgive my sin, cover my defect, calm down my fear, relieve my distress, suffice my poverty, make easy my need, pardon my slip, gather me with my family, and save me from all what may distress me; what is unknown to me, known to me, and all what I fear from You, O the Most Merciful of the merciful!

O Allah, make my revenge on him who has oppressed me and give victory on him who has feuded me. O Allah, do not make my trial be in my faith, and do not make the worldly life be my foremost interest or the end of my knowledge!

O Allah, better my faith which is the protection of my affairs, and better my life in which my living is, and better my afterlife in which my resurrection will be there, and make life to me a growth in every good, and make death a relief to me from every evil!

O Allah, You are the Most Pardoner and You love pardoning, so pardon me!

O Allah, make me live if You know that life is better to me, and make me die if death is better to me. I ask for (granting me) fearing You in absence and presence, and fairness at anger and satisfaction, and I ask You for (making me practice) economy in poverty and wealth, and I ask You for a bliss that does not cease, and delight that does not stop, and I ask You for satisfaction after (Your) judgment, and I ask You for the pleasure of the looking at Your Face.

O Allah, I ask You to guide me to my best affairs, and seek Your protection from the evil of my soul. O Allah, I have done wrong and been unjust to myself, so forgive me for that no one forgives sins except You.

O Allah, I ask You to hasten Your hale to me, give me patience toward Your trial, and take me out of this life to Your mercy.

O Allah, I ask You, Your angels, the carriers of Your Throne, and all there is in the heavens and the earth to witness that You are Allah and there is no god but You alone with no partner, and that Muhammad is Your slave and

messenger. O You, Who had been before the existence of anything, Who are the Creator of everything, and Who will exist after when there will be nothing existing.

And I ask You that praise is to You that there is no god but You, the Creator of the heavens and the earth.

O Allah, to Your mercy I have raised my sight, and to Your bounty I have stretched my hand, so do not prevent me while I am begging You, and do not punish me while I am asking You to forgive me. O Allah, forgive me for You are aware of me, and do not punish me for You are powerful over me by Your mercy, O the Most Merciful of the merciful.

O Allah, the One of the vast mercy and the availing, exalting, and purifying prayer, bless the best one of Your people to You, the most beloved one of them to You, and the most prominent of them to You; Muhammad, Your slave and messenger, who has been preferred with the virtues of (being) the means, with the noblest, most perfect, most exalted, greatest, and the best blessings that You have ever blessed a messenger of You and a trustee with Your revelation by.

O Allah, as You have closed (ended) by him (Prophet Muhammad) blindness, and opened by him guidance, make the methods of his ways brilliance to us, and the proofs of his authority as means to us by which we come to You.

O Allah, praise be to You inasmuch as the seven heavens and their layers, and in as much as the seven earths and what there is between them, and inasmuch as the Throne of our Generous Lord and the scales of our

Forgiving Lord, and inasmuch as the words of our Mighty Lord, and in as much as the Paradise and the Fire, and inasmuch as the number of soil, water, and all what is seen and what is not seen.

O Allah, make Your blessings, benediction, favor, forgiveness, mercy, pleasedness, peace, remembrance, light, honor, bounty, and good on Muhammad and the progeny of Muhammad as You had benediction, blessing, and mercy on Abraham and the progeny of Abraham, You are Praised, Glorious.

O Allah, give Muhammad the great means and the most benefic of Your reward in the end until You honor him on the Day of Resurrection, O the Lord of guidance.

O Allah, have blessing on Muhammad and the progeny of Muhammad, and on all of Your angels, prophets, and messengers. Peace be on Gabriel, Michael, Israfel, the carriers of the Throne, Your Archangels, the noble recorders (angels), the close angels, and peace be on all of Your angels.

Peace be on our father Adam and our mother Eve, and peace be on all the prophets, the truthful, the martyrs, and the righteous, and peace be on all the messengers, and praise be to Allah the Lord of the worlds, and there is no power save in Allah, the Most High, the Most Great.

## دعاؤها في تعقيب صلاة المغرب

اَلحَمدُ للهِ الَّذى لَا يُحصَى مَدحَهُ القَائِلُونَ، وَ الحَمدُ للهِ الَّذى لَا يُحصَى نَعمَائَهُ العَادُّونَ، وَ الحَمدُ للهِ الَّذى لَا يُوَدّى حَقَّهُ المُجتَهِدُونَ، وَ لا الهَ الَّا اللهُ الاَّخِرُ، وَ لَا اِلهَ الّا اللهُ الظَّاهِرُ وَ البَاطِنُ، وَ لَا اِلهَ الَّا اللهُ المُحِي وَ المُمِيتُ، وَ اللهُ اَكبَرُ ذُوالطَّولِ، وَ اللهُ اَكبَرُ ذُوالبَقَاءِ الدّائِمِ، وَ الحَمدُ للهُ الَّذى لَا يُدرِكُ العَالَمُونَ عِلمُهُ، وَ لا يُستَخِفُّ الجَاهِلُونَ حِلمَهُ، وَ لا يَبلُغُ المادِحُونَ مِدحَتَهُ، وَ لا يَصِفُ الوَاصِفُونَ صِفَتَهُ، وَ لَا يُحسُنُ الخَلقَ نَعمَتُهُ.

وَ الحَمدُ لِلَّهِ ذِى المُلكِ وَ المَلَكُوتِ،وَ العَظَمَه وَ الجبروت، وَ الكِبرِياءِ وَ الجَلَالِ، وَ البَهَاءِ وَ الجَلالِ، وَ المَهابَةِ وَ الجَمَالِ وَ العِزَّةِ، وَ القُدرَةِ وَ الحَولِ وَ القُوَّةِ وَ المِنَّةِ، وَ الغَلَبَةِ وَ الفَضلِ، وَ الطَّولِ وَ العَدلِ، وَ الحَقِ وَ الخَلقِ، وَ العُلَاءِ وَ الرَّفعَةِ، وَ المَجدِ وَ الفَضِيلَةِ، وَ الحِكمَةِ وَ الغِنَاءِ وَ السَّعَةِ وَ البَسطِ وَ القَبضِ، وَ الحِلمِ وَ العِلمِ، وَ الحُجَّةِ البَالِغَةِ، وَ النِّعمَةِ السَّابِغَةِ، وَ الثَّنَاءِ الحَسَنِ الجَمِيلِ، وَ الآلَاءِ الكَرِيمَةِ،مَلِكَ الدُّنيا وَ الاخِرَةِ وَ الجَنَّةِ وَ النَّارِ وَ مَا فِيهِنَّ، تَبَارَكَ اللهُ وَ تعالى. الحمدُ للهِ الَّذى عَلِمَ اَسرارَ الغُيُوبِ، وَ اطَّلَعَ عَلَى مَا تَجِنُّ القُلُوبُ. فَلَيسَ عَنهُ مَذهَبٌ وَ لَا مَهرَبٌ. الحَمدُ للهِ الَّذى المُتَكَبِّرِ فِى سُلطَانِهِ، العَزِيزِ فِى مَكانِهِ المُتَجَبِّرِ فِى مُلكِهِ، القَوِىِّ فِى بَطشِهِ،الرَّفِيعِ فَوقَ عَرشِهِ، المُطَّلِعِ عَلَى خَلقِهِ، وَ البالِغِ لمَا اَرَادَ مِن عِلمِه.

الحَمدُ للهُ الَّذى بِكَلِماتِهِ قَامَت السَّماوَاتِ الشِّدادُ، وَ ثَبَتَتِ الاَرَضُونَ المِهَادُ، وَ انتَصَبَتِ الجِبالُ الرَّواسِى الاَوتَادُ، وَ جَرَتِ الرِّياحُ اللَّوَاقِحُ، وَ سَارَ فِى جَوِّ السَّماءِ السَّحابُ، وَ وُقِفَت عَلَى حُدُودِهَا البِحَارُ، وَ وَجِلَت القُلُوبُ مِن مَخَافَتِهِ، وَ انقَمَعَت الاَربَابُ لِرِبُوبِيَّتِهِ، تَبَارَكتَ يَا مُحصى قَطرِ المَطَرِ، وَ وَرَقِ الشَّجَرِ، وَ مُحيِى اَجسَادِ المَوتَى لِلحَشرِ.

سُبحَانَکَ یَا ذَالجَلَالِ وَ الإکرَامِ، مَا فَعَلتَ بِالغَرِیبِ الفَقِیرِ إذَا أتَاکَ مُستَجِیراً مُستَغِیثاً، مَا فَعَلتَ بِمَن أنَاخَ بِفِنَائِکَ وَ تَعَرَّضَ لِرِضَاکَ وَ غَدَا إلَیکَ فَجَنَا بَینَ یَدَیکَ، یَشکُو إلَیکَ مَا لَا یَخفَی عَلَیکَ، فَلا یَکُونَنَّ یَا رَبَّ حَظِّی مِن دُعَائِ الحِرمَانُ، وَ لَا نَصِیبِی مِمَّا أرجُو مِنکَ الخِذلَانُ، یَا مَن لَم یَزَل وَ لا یَزُول، وَ لَا یَزُولُ کَمَا لَم یَزَل قَائِماً عَلَی کُلِّ نَفسٍ بِمَا کَسَبَت، یَا مَن جَعَلَ أیَّامَ الدُّنیَا تَزُول وَ شُهُورَهَا تَحُولُ وَ سِنِیَّها تَدُورُ وَ أنتَ الدَّائِمُ لَا تُبلِیکَ الأزمَانُ، وَ لَا تُغَیِّرُکَ الدُّهُورُ.

یَا مَن کُلَّ یَومٍ عِندَهُ جَدِیدٌ، وَ کُلُّ رِزقٍ عِندَهُ عَتِیدٌ لِلضَّعِیفِ وَ القَوِیِّ وَ الشَّدِیدِ، قَسَّمتَ الأرزَاقَ بَینَ الخَلَائِقِ فَسَوَّیتَ بَینَ الذَّرَّةِ وَ العُصفُورِ.

اللهُمَّ إذَا ضَاقَ المُقَامُ بِالناسِ فَنَعُوذُ بِکَ فِی ضِیقِ المُقَامِ.

اللهُمَّ إذَا طَالَ یَومَ القِیَامَةِ عَلَی المُجرِمِینَ فَقَصِّر ذَلِکَ الیَومَ عَلَینَا کَمَا بَینَ الصَّلَاةِ إلَی الصَّلَاةِ.

اللهُمَّ إذَا أدنَیتَ الشَّمسَ مِنَ الجَمَاجِمِ فَکَانَ بَینَهَا وَ بَینَ الجَماجِمِ مِقدَارُ مِیلٍ وَ زِیدَ فِی حَرِّهَا حَرَّ عَشرَ سِنِینَ فَإنَّا نَسئَلُکَ أن تُظِلَّنَا بِالغَمَامِ وَ تُنصِبَ لَنَا المَنَابِرَ وَ الکَرَاسِیَّ نَجلِسُ عَلَیهَا وَ النَّاسُ یَتَطَلَّقُونَ فِی المَقَامِ آمِینَ رَبَّ العَالمِینَ.

أسئَلُکَ اللهمَّ بِحَقِّ هَذه المَحَامِدِ الَّا غَفَرتَ لِی وَ تَجَاوَزتَ عَنِّی وَ ألبَستَنِی العَافِیَةَ فِی بَدَنِی، وَ رَزَقتَنِی السَلامَةَ فِی دِینِی، فَإنِّی أسئَلُکَ وَ أنَا وَاثِقٌ بِإجَابَتِکَ إیَّایَ فِی مَسأَلَتِی وَ أدعُوکَ وَ أنَا عَالِمٌ بِاستِمَاعِکَ دَعوَتِی، فَاستَمِع دُعَائِی وَ لَا تَقطَع رَجَائِی وَ لَا تَرُدُّ ثَنَائِی وَ لَا تُخَیِّب دُعَائِی، أنَا مُحتَاجٌ إلَی رِضوَانِکَ وَ فَقِیرٌ إلَی غُفرَانِکَ أسأَلُکَ وَ لَا أیِسُ مِن رَحمَتِکَ، وَ أدعُوکَ وَ أنَا غَیرُ مُحتَرِزٍ مِن سَخطِکَ.

رَبِّ وَ استَجِب لِی وَ امنُن عَلَیَّ بِعَفوِکَ، تَوَفَّنِی مُسلِماً وَ ألحِقنِی بِالصَّالِحِینَ، رَبِّ لَا تَمنَعنِی فَضلَکَ یَا مَنَّانُ، وَ لَا تَکِلنِی إلَی نَفسِی مَخذُولاً یَا حَنَّانُ.

رَبِّ اِرحَم عِندَ فِرَاقِ الاَحِبَّةِ صَرعَتی، وَ عِندَ سُکُونِ القَبرِ وِحدَتی، وَ فِی مَفَازَةِ القِیَامَةِ غُربَتِی، وَ بَینَ یَدَیکَ مَوقُوفاً لِلحِسابِ فُاقَتی.

رَبِّ اَستَجِیرُ بِکَ مِنَ النَّارِ فَاَجِرنی. رَبِّ اَعُوذُ بِکَ مِنَ النَّارِ فَاَعِذنِی. رَبِّ اَفزَعُ اِلَیکَ مِنَ النَّارِ فَاَبعِدنِی. رَبِّ اَستَرحِمُکَ مَکرُوباً فَارحَمنی.

رَبِّ اَستَغفِرُکَ لِمَا جَهِلتُ فَاغفِرلِی، قَد اَبرَزَنِی الدُّعَاءُ لِلحَاجَةِ اِلَیکَ فَلَا تُؤیِسنِی یَا کَرِیمُ ذَا الآلَاءِ وَ الاِحسَانِ وَ التَجَاوُزِ.

یَا سَیِّدی یَا بَرُّ یَا رَحِیمُ، اِستَجِب بَینَ المُتَضَرِّعِینَ اِلَیکَ دَعوَتی، وَ ارحَم بَینَ المُنتَجِبِینَ بِالعَوِیلِ عَبرَتی، وَ اجعَل فِی لِقَائِکَ یَومَ الخُروجِ مِنَ الدُنیَا رَاحَتِی وَ استُر بَینَ الاَمَوَاتِ یا عَظِیمَ الرَّجَاءِ عَورَتِی، وَ اعطِف عَلَیَّ عِندَ التَحَوُّلِ وَحِیداً اِلَی حُفرَتِی، اِنَّکَ اَملِی وَ مَوضِعُ طَلِبَتِی وَ العَارِفُ بِمَا اُرِیدُ فِی تَوجِیهِ مَسئَلَتِی، فَاقضِ یَا قَاضِیَ الحَاجَاتِ حَاجَتِی فَاِلَیکَ المُشتَکی وَ اَنتَ المُستَعانُ وَ المُرتَجَی، اَفِرُّ اِلَیکَ هَارِباً مِنَ الذُنُوبِ فَاقبِلنِی، وَ اَلتَجِئُ مِن عَدلِکَ اِلَی مَغفِرَتِکَ فَاَدرِکنِی، وَ اَلتَاذُ بِعَفوِکَ مِن بَطشِکَ فَامنَعنی، وَ اَستَرُوحُ رَحمَتَکَ مِن عِقَابِکَ فَنَجِّنی.

وَ اَطلُبُ القُربَةَ مِنکَ بَالاِسلَامِ فَقَرِّبنِی، وَ مِنَ الفَزَعِ الاَکبَرِ فَامِنِّی. وَ فِی ظِلِّ عَرشِکَ فَظَلِّلنِی، وَ کِفلَینِ مِن رَحمَتِکَ فَهَب لی، وَ مِنَ الدُنیَا سَالِماً فَنَجِّنِی، وَ مِنَ الظُّلَمَاتِ اِلَی النُورِ فَاخرِجنِی،

و یَومَ القِیامَةِ فَبَیِّض وَجهی، وَ حِسَاباً یَسِیراً فَحَاسِبنی، وَ بِسَرَائِرِی فَلَا تَفضَحنی، وَ عَلَی بَلَائِکَ فَصَبِّرنی، وَ کَمَا صَرَفتَ عَن یُوسُفَ السُوءَ وَ الفَحشَاءَ فَاصرِفهُ عَنِّی، وَ مَا لَا طَاقَةَ لِی بِهِ فَلَا تُحَمِّلنی، وَ اِلی دَارِ السَّلامِ فَاهدِنی، وَ بِالقُرآنِ فَانفَعنی، وَ بِالقَولِ الثَّابِتِ فَثَبِّتنی، وَ مِنَ الشَّیطانِ الرَّجِیمِ فَاحفَظنِی، وَ بِحَولِکَ وَ قُوَّتِکَ وَ جَبَرُوتِکَ فَاعصِمنِی، وَ بِحِلمِکَ وَ عِلمِکَ وَ سَعَةِ رَحمَتِکَ مِن جَهَنَّمَ فَنَجِّنی، وَ جِنَّتَکَ الفِردَوسَ فَاَسکِنِّی، وَ النَّظَرَ اِلَی وَجهِکَ فَارزُقنی وَ بِنَبِیِّکَ مُحَمَّدٍ فَاَلحِقنِی، وَ مِنَ الشَّیاطِینَ وَ

اَولِيَائِهِم وَ مِن شَرِّ كُلِّ ذِى شَرٍّ فَاكفِنى.

اللهُمَّ وَ اَعدَائِ وَ مَن كَادَنى اِن اَنَوا بَرّاً فَجَبِّن شَجعَهُم ، فُضَّ جُمُوعَهُم ، كَلِّل سِلَاحَهُم ، عُرقِب دَوابَّهُم ،سَلِّط عَلَيهِمُ العَواصِفَ وَ القَواصِفَ اَبَداً حَتَّى تُصلِيهِمُ النَّارَ، اَنزِلهُم مِن صَيَاصِيهِم ، وَ اَمكِنّا مِن نِواصِيهِم ، آمِينَ رَبَّ العَالَمِينَ.

اللهُمَّ صَلِّ عَلَى مُحمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ، صَلاةً يَشهَدُ الاَوَّلُونَ مَعَ الاَبرَارِ وَ سَيِّدِ المُرسَلُونَ، وَ خَاتَمِ النَبِيِّينَ وَ قَائِدِ الخَيرِ وَ مِفتَاحِ الرَّحمَةِ.

اللهُمَّ رَبَّ البَيتِ الحَرامِ، وَ الشَّهرَ الحَرَامِ، وَ رَبَّ المَشعَرِ الحَرَامِ، وَ رَبَّ الرُكنِ وَ المَقَامِ، وَ رَبَّ الحِلِّ وَ الاِحرَامِ، بَلِّغ رُوحَ مُحَمَّدٍ مِنَّا التَّحِيَّةَ وَ السَّلَامَ، سَلامٌ عَلَيكَ يَا رَسُولَ اللهِ، سَلَامٌ عَلَيكَ يَا اَمِينَ اللهِ، سَلَامٌ عَلَيكَ يَا مُحَمَّدَ بنَ عَبدَاللهِ، السَّلَامُ عَلَيكَ وَ رَحمَةُ اللهِ وَ بَرَكَاتُهُ، فَهُوَ كَمَا وَصَفتَهُ بِالمُؤمِنِينَ رَؤُوفٌ رَحِيمٌ. اللهُمَّ اَعطِهِ اَفضَلَ مَا سَئَلَكَ وَ اَفضَلَ مَا سُئِلتَ لَهُ وَ اَفضَلَ مَا اَنتَ مَسؤُولٌ لَهُ اِلَى يَومِ القِيَامَةِ، آمِينَ رَبَّ العَالَمِينَ.

**Duaa after Maghreb prayer**

Praise be to Allah Who sayers cannot come at His praise, and praise be to Allah Who counters cannot count His bounties, and praise be to Allah Who strivers cannot perform what He deserves.

There is no god but Allah, the First and the Last, and there is no god but Allah the Apparent and the Hidden, and there is no god but Allah the Giver of life and the Maker of death.

Allah is Most Great of Might, and Allah is Most Great of Everlastingness.

Praise be to Allah Who knowers cannot come at His knowledge nor do the ignorant disparage His patience, nor can praisers come at His praise, nor can depicters depict His features, nor can creatures well describe Him.

Praise be to Allah, the Possessor of Dominion and Kingdom, of Might and Invincibility, of Honor and Glory, of Majesty and Magnificence, of Dignity and Beauty, of Power and Might, of Might and Strength, of Bounty and Dominance, of Favor and Influence, of Justice and Truth, of Creation and Exaltedness, of Sublimity and Grandeur, of Virtue and Wisdom, of Richness and Generosity, of Giving and Preventing, of Patience and Knowledge, of Irrefutable Argument, Ample Bounty, good, beautiful praise, gracious blessings, the King of the Life and the Afterlife, of the Paradise and the Fire and what there is in them, was He blessed and exalted.

Praise be to Allah Who knows the secrets of the unseen, and is aware of what hearts earn. There is no escape or runaway from Him.

Praise be to Allah the Lofty in His dominion, the Glorious in His place, the Predominant in His Kingdom, the Powerful in His seizing, the High above His Throne, the Aware of His creation, the Doer of whatever He wills by His knowledge. Praise be to Allah by Whose words the firmamental heavens have been erected, the plain earths have been fixed, the firm mountains have been set upright, the pollinating winds have been blown, the clouds have moved in the sphere of the sky, the seas have restrained at their boundaries, the hearts have been afraid of Him, and lords have submitted to his deity. Blessed You are, O the Counter of rain drops and tree leaves, and the Reviver of dead bodies for Resurrection.

Glory be to You the Lord of Glory and Honor for whatever You do to the poor stranger when he comes to You resorting, calling for help, and for whatever You do to him who lodges in Your yard, looks forward to Your content, and resorts to You, and he kneels before You complaining to You of what is not unknown to You. O my Lord, let my chance in my supplication not be deprivation, and my share in what I hope from You not be disappointment!

O You Who had existed, is existing, and will exist as He has still been over every soul with what it has earned. O You Who has made the days of life to elapse, its months to change, and its years to turn while You are Everlasting that neither do times wear You out, nor do ages change You.

O You Whom each day with You is new and each sustenance with You is ready for the weak, the strong, and the severe. You have divided sustenance between the creatures and equaled the ant with the sparrow.

O Allah, if residing narrows to people, we seek Your protection from the narrowness ofresidence. O Allah, if the Day of Resurrection is prolonged to criminals, shorten that day to us as (the period) between a prayer and another. O Allah, if the sun becomes close to the skulls and there is between it and the skulls a measure of one mile and its heat is increased to the heat of ten years, we ask You to shade us with clouds, and erect for us pulpits and chairs to sit on and people get free in the place, Amen O the Lord of the Worlds. (72)

I ask You, O Allah, by these praises to forgive me, pardon me, dress me with hale in my body, and safety in my religion.

I ask You and I am sure of Your response to my request, and I call upon You and I know of Your listening to my call, so listen to my supplication and do not end my hope, do not repel my praising, and do not disappoint my supplication. I am in need of Your content and I am poor to Your forgiving. I ask You and I am not desperate of Your mercy, and I call upon You and I am not safe from Your wrath.

O my Lord, respond to me and favor me with Your pardon, and make me die while I am Muslim, and join me to the righteous. O my Lord, do not prevent Your favor from reaching me O All Gracious, and do not entrust me to my self forlornly, O All Compassionate.

O my Lord, extend mercy, at the separation of lovers, to my dying, and at the quiet of the grave to my loneliness, and at the wild of (the day of) Resurrection to my forlornness, and before You standing for reckoning to my destitution.

O my Lord, I ask You to rescue me from Fire, so rescue me! O my Lord, I seek Your protection from Fire, so protect me! O my Lord, I resort to You from Fire, so take me away (from it)!

O my Lord, I seek Your mercy out of my distress, so have mercy on me! O my Lord, I ask You to forgive me what I have been ignorant of, so forgive me! O my Lord, supplication has taken me forth for the need to You, so do not disappoint me, O You the Generous One of favors, charity, and pardoning!

O my Lord, Beneficent, Merciful, respond to my call from among the suppliants to You, and pity, from among the weepers, my tear, and make in the meeting with You, on the day when I leave this world, my relief, and cover among the dead, O the Great Hoped One, my defect, and pity me at the going alone to my hole (grave), You are my hope, the place of need, and the Knower of what I want in directing my request.

O the Provider of needs, provide my need! To You is the complaint and You are the Helper and the Hoped One. I escape to You from sins, so receive me, and I resort from Your justice to Your forgiveness, so apprehend me, and I resort to Your pardon from Your punishment, so protect me, and I hope Your mercy against Your punition, so save me, and I want the closeness to You by Islam, so approach me (to You), and from the great horror keep me safe, and in the shadow of Your Throne shade me, and two portions of Your mercy grant to me, and from this world safe protect me, and from darkness to light take me out, and on the Day of Resurrection honor me and with easy reckoning reckon with me, and do not expose me

with my hidden defects, and against Your trials make me patient, and as You had kept impurity and unchastity away from Yousuf (Joseph), keep it away from me, and whatever I cannot bear do not burden me with, and to the Abode of Peace guide me, and by the Qur'an benefit me, and by the true saying fix me, and from the cursed Satan save me, and by Your power, might, and dominance protect me, and by Your patience, knowledge, and vast mercy deliver me, and in Your Garden of Paradise house me, and with the looking at Your face endow me, and to Your prophet Muhammad join me, and from devils, their followers, and from the evil of every evildoer rescue me!

O Allah, and my enemies and whoever intends evil against me if they come by land, coward their brave, scatter their gathering, blunt their weapons, hamstring their mounts, afflict them with storms and thunderbolts forever until You put them into Fire, degrade them from their forts, and make us dominate over them, Amen O the Lord of the Worlds.

O Allah, bless Muhammad and the progeny of Muhammad with a blessing with which bear witness the first ones of the righteous, the master of the messengers, the last of the prophets, the leader of good, and the key of mercy.

O Allah, the Lord of the Inviolable House and the inviolable month, the Lord of the Sacred Monument, the Lord of the Pillar and the Temple (of Abraham), and the Lord of consecration and the breaking of consecration, send to the soul of Muhammad from us the greeting and peace.

Peace be on you O messenger of Allah. Peace be on you O the trustee of

Allah. Peace be on You O Muhammad son of Abdullah. Peace be on you and Allah's mercy and blessings. He is, as You have described him, to the believers most kind and merciful.

O Allah, give him (Muhammad) the best of what he has asked You for, and the best of what You have been prayed for him, and the best of what is prayed for him until the Day of Resurrection, Amen O the Lord of the Worlds.

## دعاؤها فی تعقیب صلاة العشاء

سُبحانَ مَن تَواضَعَ کُلُّ شَیءٍ لِعَظَمَتِه، سُبْحَانَ مَن ذَلَّ کُلُّ شَیءٌ لِعِزَّتِه، سُبْحَانَ مَنَ ضَعَ کُلُّ شَیءٍ بِأَمرِهِ وَ مُلکِهِ، سُبْحَانَ مَنِ انقَادَت لَهُ الاُمُورُ بِأَزِمَّتِهَا، الحَمدِ للهِ الَّذی لَا یَنسَی مَن ذَکَرَه، الحَمدُ للهِ الَّذی لَا یَخِیبُ مِن دَعَاهُ، الحَمدُ للهِ الَّذی مَن تَوَکَّلَ عَلَیهِ کَفَاهِ، الحَمدُ للهِ سَامِکِ السَّماءِ وَ سَاطِحِ الاَرضِ، وَ حَاصِرِ البِحَارِ، وَ نَاضِدِ الجِبَالِ، وَ بَارِئِ الحَیَوانِ، وَ خَالِقِ الشَّجَرَ، وَ فَاتِحِ یَنابِیعِ الاَرضِ وَ مُدَبِّرِ الاُمُورِ وَ مُسَیِّرِ السَّحابِ وَ مُجرِی الرِّیحِ وَ المَاءِ وَ النَّارِ مِن اَغوَارِ الاَرضَ مُتَسَارِعَاتٍ فِی الهَوَاءِ، وَ مَهبِطِ الحَرِّ وَ البَردِ، الَّذی بِنِعمَتِه تَتِمُّ الصَّالِحَاتُ، وَ بِشُکرِه تَستَوجِبُ الزِّیاداتُ، وَ بِأَمرِه قَامَتِ السَّمَاوَاتُ، وَ بِعِزَّتِه استَقَرَّتِ الرَّاسِیَاتُ، وَ سَبَّحَتِ الوُحُوشُ فِی الفَلَواتِ وَ الطَّیرُ فِی الوَکَنَاتِ.

الحَمدُ للهِ رَفِیعِ الدَّرَجَاتِ، مِنزِلِ الآیَاتِ، وَاسِعِ البَرَکَاتِ، سَائِرِ العَورَاتِ، قَابِلِ الحَسَنَاتِ، مُقِیلِ العَثَرَاتِ، مِنفِّسِ الکُرُبَاتِ، مُنزِلِ البَرَکَاتِ مِجیبِ الدَّعَواتِ، مُحیِی الأَموَاتِ، اِلهِ مَن فِی الاَرضِ وَ السَّمَاوَاتِ.

الحَمدُ للهِ عَلَی کُلِّ حَمدٍ وَ ذِکرٍ، وَ شُکرٍ وَ صَبرٍ، وَ صَلاةٍ وَ زَکاةٍ، وَ قِیَامٍ وَ عِبَادَةٍ، وَ سَعَادَةٍ وَ بَرَکَةٍ، وَ زِیَادَةٍ وَ رَحمَةٍ، وَ نِعمَةٍ وَ کَرَامَةٍ وَ فَرِیضَةٍ، وَ سَرَاءٍ وَ ضَرَاءٍ، وَ شِدَّةٍ وَ رَخَاءٍ، وَ مُصِیبَةٍ وَ بَلَاءٍ، وَ عُسرٍ وَ یُسرٍ، وَ غِنَاءٍ وَ فَقرٍ، وَ عَلَی کُلِّ حَالٍ، وَ فِی کُلِّ اَوَانٍ وَ زَمَانٍ، وَ کُلِّ مَثوًی وَ مُنقَلَبٍ وَ مَقَامٍ.

اللّٰهُمَّ اِنِّی عَائِذٌ بِکَ فَاَعِذنِی، وَ مُستَجِیرٌ بِکَ فَاجِرنِی، وَ مُستَعِینٌ بِکَ فَاَعِنِّی، وَ مُستَغِیثٌ بِکَ فَاَغِثنِی، وَ دَاعِیکَ فَاَجِبنِی، وَ مُستَغفِرُکَ فَاغفِرلِی و مُستَنصِرُکَ فَانصُرنِی، وَ مُستَهدِیکَ فَاهدِنِی، وَ مُستَکفِیکَ فَاکفِنِی، وَ مُلتَجِأٌ اِلیکِ فَآوِنِی، وَ مُستَمسِکٌ بِحَبلِکَ فَاعصِمنِی، وَ مُتَوَکِّلٌ عَلَیکَ فَاکفِنِی، وَ اجعَلنِی فِی عِبَادِکَ، وَ جَوَارِکَ، وَ حِرزِکَ، وَ کَهفِکَ،و حِیَاطَتِکَ، وَ حَرَاسَتِکَ، وَ کَلَائَتِکَ و حُرمَتِکَ، وَ اَمنِکَ

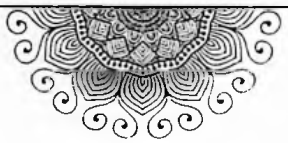
وَ تَحتَ ظِلِّکَ، وَ تَحتَ جِناحِکَ، وَ اجعَل عَلَی جُنَّةِ وَاقِیَةً مِنکَ، وَ اجعَل حِفظَکَ، وَ حَیاطَتَکَ وَ حَرَاسَتَکَ، وَ کَلَائَتَکَ مَن وَرَائی، وَ اَمامی، وَ عَن یَمینی، وَ عَن شِمَالی، وَ مِن فَوقی، وَ مِن تَحتی، وَ حَوالِیَّ حَتَّی لَا یَصِلَ اَحَدٌ مِنَ المَخلُوقِینَ اِلَی مَکروهی وَ اَذَایَ، بِحَقِّ لَا اِله اِلَّا اَنتَ، اَنتَ المَنَّانُ، بَدِیعُ السَّمَاوَاتِ وَ الاَرضِ ذُوالجَلالِ وَ الاِکرامِ.

اللّهُمَّ اکفِنی حَسَدَ الحَاسِدِینَ وَ بَغیَ البَاغِینَ، وَ کَیدَ الکَائِدِینَ، وَ مَکرَ المَاکِرِینَ، وَ حِیلَةَ المُحتَالِینَ، وَ غِیلَةَ المُغتَالِینَ، وَ ظُلمَ الظَّالِمِینَ، وَ جَورَ الجَائِرِینَ، وَ اِعتِدَاءَ المُعتَدِینَ، وَ سَخَطَ المُسَخِّطِینَ، وَ تَشَغُّبَ المُتَشَغِّبِینَ، وَ صَولَةَ الصَّائِلِینَ، وَ اقتِسَارَ المُقتَسِرِینَ، وَ غَشمَ الغَاشِمِینَ، وَ خَبطَ الخَابِطِینَ، وَ سَعَایَةَ السَّاعِینَ، وَ نَمِیمَةَ النَّامِّینَ، وَ سِحرَ السَّحَرَةِ وَ المَرَدَةِ وَ الشَّیَاطِینَ، وَ جَورَ السَّلَاطِینَ، وَ مَکرُوهَ العَالَمِینَ.

اللّهُمَّ اُنِّی اَسئَلُکَ بِاسمِ المَخزُونِ الطَّیِّبِ الطَّاهِرِ الَّذی قَامَت بِه السَّماواتُ وَ الاَرضُ، وَ اَشرَقَت لَهُ الظُّلَمُ، وَ سَبَّحَت لَهُ المَلَائِکَةِ، وَ وِجلَت عَنهُ القُلُوبُ، وَ خَضَعَت لَه الرِّقَابُ، وَ اَحیَیتَ بِه المَوتَی اَن تَغفِرَلی کُلَّ ذَنبٍ اَذنَبتُهُ فِی ظُلَمِ اللَّیلِ وَ ضَوءِ النَّهارِ، عَمداً اَو خَطَاً، سِرًّا اَو عَلَانِیَةً، وَ اَن تَهَبَ لِی یَقیناً، وَ هُدیاً، ونُورًا وَ عِلماً، وَ فَهماً حَتَّی اُقیمَ کِتَابَکَ، وَ اَحِلَّ حَلَالَکَ، وَ اُحَرِّمَ حَرَامَکَ، اُرَدِّیَ فَرَائِضَکَ، وَ اُقیمَ سُنَّةَ نَبِیِّکَ مُحَمَّدٍ.

اللّهُمَّ اَلحِقنی بِصَالِحِ مَن مَضَی، وَاجعَلنی مِن صَالِحِ مَن بَقِیَ، وَ اختِم لِی بِعَمَلٍ یَاحسَنِه،اِنَّکَ غَفُورٌ رَحِیمٌ. اللّهُمَّ اِذَا فَنَی عُمری، وَ تَصَرَّمَت اَیَّامَ حَیاتِی، وَ کان لَابُدَّ لِی مِن لِقَائِکَ فَاَسئَلُکَ یَا لَطِیفُ اَن تُوجِبَ لِی مِنَ الجَنَّةِ مَنزِلاً، یَغبِطُنی بِه الاَوَّلُونَ وَ الآخِرونَ.

اللّهُمَّ اُقبُل مِدحَتی وَ التَّهافی، وَ ارحَم ضُراعَتی وَ هَتافی، وَ اِقراری عَلَی نَفسِی وَ اعتِرَافِی، فَقَد اَسمَعتُکَ صَوتی فِی الدَّاعِینَ، وَ خُشُوعی فِی الضَارِعِینَ، وَ مِدحَتی فِی القَائِلِینَ وَ تَسبیحی فِی المَادِحِینَ، وَ اَنتَ مُجیبُ المُضطَرِّینَ، وَ مُغیثُ المُستَغیثِینَ، وَ غِیاثُ المَلهُوفِینَ، وَ حِرزُ الهَارِبِینَ، وَ صَرِیخُ المومنِینَ، وَ مُقیلُ المُذنِبِینَ، وَ صَلَّی اللّهُ عَلَی البَشیرِ النَّذیرِ، وَ السِّراجِ المُنیرِ، وَ عَلَی جَمیعِ المَلائِکَةِ وَ النَّبِیِّینَ.



اللهُمَّ داحِی المَدحُوّاتُ، وَ بَارِیءَ المَسمُوکاتِ، وَ جَبَّالَ القُلُوبِ عَلَی فِطرَتِهَا شَقِیِّهَا وَ سَعِیدِهَا، اِجعَل شَرَائِفَ صَلَوَاتِکَ وَ نَوَامِیَ بَرَکَاتِکَ وَ کَرَائِمَ تَحِیّاتِکِ، عَلَی مُحَمَّدٍ عَبدُکَ، وَ رَسُولِکَ، وَ اَمِینِکَ عَلَی وَحیِکَ، القَائِمِ بِحُجَّتِکَ، وَ الذَّابِّ عَن حَرَمِکَ، وَ الصَّادِعِ بِاَمرِکَ، وَ المُشَیَّدِ بِآیَاتِکَ وَ المِوفی لِنَذرِکِ.

اللهُمَّ فَاَعطِهِ بِکُلِّ فَضِیلَةٍ مِن فَضَائِلِهِ، وَ نِقِیبَةٍ مِن مَنَاقِبِهِ، وَ حَالٍ مِن اَحوالِهِ، وَ مَنزِلَةٍ مِن مَنَازِلِهِ رَاَیتَ مُحَمَّداً لَکَ فِیهَا نَاصِراً، وَ عَلَی مَکرُوهِ بَلائِکَ صَابِراً، وَ لِمَن عَاداکَ مُعَادِیاً، وَ لِمَن وَالاکَ مُوالِیاً، وَ عَمَّا کَرِهتَ نَائِیاً، وَ اِلی مَا اَحبَبتَ داعِیاً فَضَائِلَ مِن جَزَائِکَ، وَ خَصَائِصَ مِن عَطَائِکَ وَ جِبَائِکَ تُسنی بِهَا اَمرَه، وَ تُعلَی بِهَا دَرَجَتَه مَعَ القُوَّمِ بِقِسطِکَ، وَ الذَّابِّینَ عَن حَرَمِکِ حَتَّی لایَبقَی سَنَاءٌ وَ لَا بَهَاءٌ، وَ لَا رَحمةٌ وَ لَا کَرامةٌ اِلّا خَصَصتَ مُحَمَّداً بِذلِکَ، وَ آتَیتَه مِنکَ الذُّری وَ بَلَّغتَه المَقَامَاتِ العُلی، آمِینَ رَبَّ العَالَمِینَ.

اللهُمَّ اِنِّی اَستَودِعُکَ دِینِی وَ نَفسِی وَ جَمِیعَ نِعمَتِکَ عَلَیَّ، فاجعَلنِی فِی کَنَفِکَ، وَ حِفظِکَ، وَ عِزِّکَ وَ مَنعِکَ، عَزَّ جَارُکَ، و جَلَّ ثَنَائُکَ وَ تَقَدَّسَت اَسمَاؤُکَ، وَ لَا اِلهَ غَیرُکَ، حَسبِی اَنتَ فِی السَّرَّاءِ وَ الضَّرَّاءِ وَ الشِّدَّةِ وَ الرَّخَاءِ، وَ نِعمَ الوَکِیلُ. رَبَّنَا عَلَیکَ تَوَکَّلنَا، وَ اِلَیکَ اَنَبنَا، وَ اَلَیکَ المَصِیرُ، رَبَّنَا لَا تَجعَلنَا فِتنَةً لِلذِینَ کَفَرُوا، وَ اغفِرلَنَا رَبَّنَا، اِنَّکَ اَنتَ العَزِیزُ الحَکِیمُ.

رَبَّنَا اصرِف عَنَّا عَذَابَ جَهَنَّمَ ، اِنَّ عذابَها کانَ غراماً اِنَّها سَاءَت مُستَقَرّاً وَ مُقَاماً، رَبَّنَا افتَح بَینَنَا وَ بَینَ قَومِنَا بِالحَقِّ، وَ اَنتَ خَیرُ الفَاتِحِینَ. رَبَّنَا اِنَّنَا آمَنَّا فَاغفِرلَنَا ذُنُوبَنَا وَ کَفِّر عَنَّا سَیِّئَاتِنَا وَ تَوَفَّنَا مَعَ الاَبرَارِ، رَبَّنَا وَ آتِنَا مَا وَعَدتَنَا عَلَی رُسُلِکَ، وَ لَا تُخزِنَا یَومَ القِیَامَةِ اِنَّکَ لَا تُخلِفُ المِیعَادَ.

رَبَّنَا لَا تُؤاخِذنَا اِن نَسِینَا اَو اَخطَانَا، رَبَّنَا وَ لَا تَحمِل عَلَینَا اُصراً کَمَا حَمَلتَه عَلَی الَّذِینَ مِن قَبلِنَا. رَبَّنَا وَ لَا تُحمِلنَا مَا لَا طَاقَةَ لَنَا بِه، وَاعفُ عَنَّا وَ اغفِرلَنَا وَ ارحَمنَا، اَنتَ مَولَانَا فَانصُرنَا عَلَی القَومِ الکَافِرِینَ. رَبَّنَا آتِنَا فِی الدُّنیَا حَسَنَةً وَ فِی الآخِرَةِ حَسَنَةً وَ قِنَا بِرَحمَتِکَ عَذَابَ النَارِ، وَ صَلَّی اللهُ عَلَی سَیِّدِنَا مُحَمَّدٍ النَّبِیِّ وَ آلِه الطَّاهِرِینَ وَ سَلَّمَ تَسلِیماً.

**Duaa after Isha prayer**

Glory be to Him that everything is humble to His greatness. Glory be to Him that everything is low to His glory. Glory be to Him that everything submits to His command and dominance.

Glory be to Him that all affairs with their reins are subdued to Him.

Praise be to Allah Who does not forget whoever remembers Him. Praise be to Allah that whoever calls upon Him is not disappointed. Praise be to Allah Who suffices whoever relies on Him.

Praise be to Allah the Raiser of the heaven, the Leveler of the earth, the Blocker of seas, the Piler of mountains, the Creator of living beings, the Maker of trees, the Splitter of springs of the ground, the Manager of affairs, the Driver of clouds, the Guider of winds, water, and fire from the bottoms of the earth rising in the space, and the Downer of hot and cold, by Whose blessing good deeds are completed, and by thanking Him increases are deserved, and by Whose command the heavens have been established, and by Whose glory mountains have stabilized, beasts in the deserts and birds in nests are glorifying.

Praise be to Allah the Highest of ranks, the Revealer of signs, the Great in blessings, the Coverer of defects, the Accepter of good deeds, the Pardoner of errors, the Reliever of distresses, the Giver of blessings, the Responder to prayers, the Reviver of the dead, and the god of whatever in the earth and the heavens.

Praise be to Allah for every praise and remembrance, every thanking and patience, every prayer and zakat, every reverence and worship,

every happiness and blessing, every increase and mercy, every bounty, honor, and obligation, every joy and distress, every grief and ease, every calamity and affliction, every ease and difficulty, every wealth and poverty, and in any case and at any occasion and time, and in any abode, resort, and residence.

O Allah, I am resorting to You, so shelter me, and I am seeking Your protection, so protect me, and asking for Your assistance, so assist me, and calling for Your help, so help me, and praying You, so respond to me, and asking You for forgiveness, so forgive me, seeking Your victory, so render victory to me, and asking You for guidance, so guide me, and relying on You alone, so suffice me, and seeking refuge with You, so house me, and clinking to Your covenant, so save me, and depending on You, so suffice me, and make me in Your protection, guard, refuge, shelter, watch, security, sanctum, safety, under Your shadow, and under Your wing.

(O Allah) make on me a protective shield from You, and make Your guard, watch, security, and protection from behind and before me, and on my right, my left, from above, under, and around me so that no one from the creatures can reach me with evil and harm. There is no god but You.

You are the All-Gracious, the Creator of the heavens and the earth, the Lord of Glory and Honor.

O Allah, suffice me against the envy of enviers, the wronging of wrongdoers, the plotting of plotters, the cunning of cunning ones, the tricks of trickers, the assassination of assassinators, the backbiting of backbiters, the injustice of the unjust, the oppression of oppressors, the

aggression of aggressors, the despise of despisers, the frowning of frowners, the attack of attackers, the stinginess of the stingy, the unfairness of the unfair, the erring of the erring ones, the slander of slanderers, the talebearing of talebearers, the magic of magicians, devils, and Satan, and the oppression of rulers, and the evil of all people.

O Allah, I ask You by Your retained, good, pure name by which the heavens and the earth have been set, to which darkness has shone and the angels have glorified, and from which hearts are afraid, and necks have submitted, and by which You have revived the dead, (I ask You) to forgive me every error I have committed in the darkness of night and in the light of day intendedly or inattentively, secretly or openly, and to endow me with certainty, guidance, light, knowledge, and understanding so that I fulfill Your Book, follow what You have made lawful, refrain from what You have made unlawful, carry out Your obligations, and fulfill the Sunna of Your Prophet Muhammad.

O Allah, join me to the righteous of those who had passed away, make me from the righteous of those who have remained, and end my deeds with the best of them, You are Forgiving, Merciful.

O Allah, if my age ends, the days of my life elapses, and it is inevitable for me to meet You, I ask You O Most Kind to give me from the Paradise an abode that the first ones and the last ones envy me it.

O Allah, accept my praising, and pity my beseeching and my confession against myself, for I have made You hear my voice from among the suppliants, and my devotion among the devotees, my praising among the

speakers, and my glorifications among the praisers, and You are the Responder to the distressed, the Assistant of those who ask for assistance, the Helper of the desirous, the Resort of the runners away, the Succorer of the believers, and the Pardoner of sinners, and may Allah have blessings on the bringer of good tidings and the warner, and the shining lantern (Prophet Muhammad), and on all the angels and the prophets.

O Allah, the Expander of the expanded things, the Creator of the high (heavens), the Molder of hearts on their natures; the happy and unhappy ones, make the noblest of Your blessings, the greatest of Your benedictions, and the most honorable of Your greetings on Muhammad Your slave, messenger, and trustee over Your revelation, the undertaker of Your authority, the defender of Your sanctum, the announcer of Your command, the declarer of Your signs, and the fulfiller of Your vow.

O Allah, grant him (Muhammad) for every virtue of his virtues, attribute of his attributes, state of his states, and a position of his positions in which You have seen Muhammad a helper to You, patient with Your bitter trials, an enemy to whoever has feuded You, a supporter to whoever has supported You, faraway from what You have hated, and a caller for what You have liked, (grant him) with favors from Your reward, and special gifts from Your gifts and preference by which You honor his affair and exalt his rank with the achievers of Your justice and the defenders of Your sanctum, until no sublimity, splendor, mercy, and glory remain but You grant to Muhammad, and take him to the highest of ranks and most exalted of positions, Amen O the Lord of the worlds.

O Allah, I entrust You with my religion, soul, and all Your bounties on me.
O Allah, make me in Your protection, security, glory, and guard. Glorious is the resorter to You, sublime is Your praise, sanctified are Your attributes, and there is no god but You. Sufficient to me You are in prosperity and misfortune, ease and distress, and Most Excellent is He Whom we rely on.
O our Lord, on You we have relied, to You we have turned, and to You is the returning. O our Lord, do not make us a lure to those who have disbelieved, and forgive us, You are the Mighty, Wise.
O our Lord, turn away from us the punishment of hell, surely the punishment thereof is a lasting anguish. Surely, it is an evil abode, and an evil place to rest in. Our lord, decide between us and our people with truth, and You are he best of deciders.
Our Lord, we have believed; therefore, forgive us our sins, and remit from us our evil deeds, and make us die with the righteous. Our Lord, and grant us what You have promised us by Your messengers, and disgrace us not on the day of resurrection; surely You do not fail to perform the promise.
Our Lord, do not punish us if we forget or make a mistake. Our Lord, do not lay on us a burden as You did lay on those before us. Our Lord, do not impose upon us that which we have not the strength to bear, and pardon us and grant us protection and have mercy on us, You are our Patron, so help us against the unbelieving people.
Our Lord, grant us good in this world and good in the hereafter, and save us from the chastisement of the fire, and may Allah have blessing and peace on our master Muhammad the Prophet and on his pure progeny.

[1] Falah as-Saïl, p. 251, 254.

## تسبيحات علمها رسول الله صل الله عليه و اله

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اللهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ،

سُبْحَانَ ذِي الْجَلالِ الْبَاذِخِ الْعَظِيمِ

سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ،

سُبْحَانَ مَنْ لَبِسَ الْبَهْجَةَ وَ الْجَمَالَ

سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ،

سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا

سُبْحَانَ مَنْ يَرَى وَقْعَ الطَّيْرِ فِي الْهَوَاءِ،

سُبْحَانَ مَنْ هُوَ هَكَذَا لا هَكَذَا غَيْرُهُ،

سُبْحَانَ ذِي الْجَلالِ الْبَاذِخِ الْعَظِيمِ،

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ،

سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ،

سُبْحَانَ ذِى الْبَهْجَةَ وَ الْجَمَالَ،

سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ،

سُبْحَانَ مَن يَرى أَثَرَ النَّملِ فِى الصَّفَا وَ وَقع الطَّيرِ فِى الهَواءِ.

## Duaa on Tasbeehullah

In the name of Allah, the Beneficent, the Merciful

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,

Glory be to Allah, the Possessor of lofty and sublime honor,

Glory be to Allah, the Possessor of splendid and mighty majesty,

Glory be to Allah, the Possessor of the ancient and magnificent kingdom,

Glory be to He who wore the apparel of splendor and beauty,

Glory be to He who put on the garment of light and dignity,

Glory be to He who sees the traces of the ant on the stone,

Glory be to He who sees the falling of the bird in the air,

Glory be to He who is thus, and no-one else is like this.

## دعاؤهـا بعد كل صلاة

سُبحَانَ اللهِ – 10 مرتبه

اَلحَمدُ لِلهِ –10 مرتبه

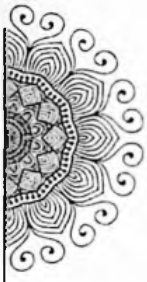
اَللهُ اَكبَرُ – 10 مرتبه

اَللهُ اَكبَرُ – 34 مرتبه

اَلحَمدُ لِلهِ – 33 مرتبه

سُبحَانَ اللهِ – 33 مرتبه

لَا اِلهَ اِلَّا اللهُ – 1 مرتبه



**Duaa after every prayer**

Glory be to Allah - 10 times
All Praise is for Allah – 10 times
Allah is the Greatest – 10 time

Allah is the Greatest – 34 time
All Praise is for Allah – 33 times
Glory be to Allah - 33 times
There is no god but Allah – Once

# Part III

## دعاؤها فی جوامع مطالب الدنیا والآخرة

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اَللّٰهُمَّ قَنِّعْنى بِمَا رَزَقْتَنى،

وَاسْتُرْنى وَعَافِنى اَبَدًا مَا اَبْقَيْتَنى،

وَاغْفِرْ لى وَارْحَمْنى اِذَا تَوَفَّيْتَنى،

اَللّٰهُمَّ لاَ تُعْيِنى فى طَلَبِ مَا لَمْ تُقَدِّرْ لى،

وَمَا قَدَّرْتَه فَاجْعَلْه مُيَسَّرًا سَهلاً

اَللّٰهُمَّ كَافِ عَنِّىْ وَالِدَىَّ،

وَ كُلَّ مَنْ لَه نِعْمَة عَلَىَّ خَيْرَ مُكَافَاة،

اَللّٰهُمَّ فَرِّغْنى لِمَا خَلَقْتَنى لَه،

وَلاَ تَشْغَلْنى بِمَا تَكَفَّلْتَ لى بِه،

وَلاَ تُعَذِّبْنى وَأَنَا اَسْتَغْفِرُكَ،

وَلاَ تَحْرِمْنى وَأَنَا اَسْاَلُكَ اَللّٰهُمَّ ذَلِّلْ نَفْسى،

وَعَظِّمْ شَأْنَكَ فى نَفْسى،

وَ اَلْهِمْنى طَاعَتَكَ، وَ الْعَمَلَ بِمَا يُرْضِيْكَ،

وَ التَّجَنُّبَ لِمَا يُسْخِطُكَ،

يَا اَرْحَمَ الرَّاحِمِيْنَ.

**Duaa for all Life and Akherah requirement**

In the name of Allah, the Beneficent, the Merciful.

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad (saw)

O Allah, make me content with what You have decreed for me, conceal my faults

give me good health so long as I live and forgive me and have mercy on me when I die

O Allah, do not let me be involved in that which You have not decreed for me and what You have decreed for me, make it easy, available

O Allah, reward my parents and all those who have favored me the best of rewards

O Allah, free me for what You have created me and do not make me occupied in that which You have undertaken for me

do not punish me while I seek Your forgiveness and do not deprive me while I ask from You.

O Allah, make me humble make Your status great with me inspire me towards Your obedience and actions that please You and avoidance of that which angers You,

O most Merciful.

## دعاؤهـاً فی طلـب مکارم الأخلاق و مرضیّ الأفعال

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اَللّٰهُمَّ بِعِلْمِکَ الْغَيْبِ وَ قُدْرَتِکَ عَلَى الْخَلْقِ،

اَحْيِنِى ما عَلِمْتَ الْحَيَاةَ خَيْرًا لِى،

وَ تَوَفَّنِى اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِى

اَللّٰهُمَّ اِنِّىْ اَسْأَلُکَ كَلِمَةَ الْاِخْلَاصِ،

وَ خَشْيَتَکَ فِى الرِّضَا وَ الْغَضَبِ،

وَ الْقَصْدَ فِى الْغِنٰى وَ الْفَقْرِ

وَ اَسْاَلُکَ نَعِيْمًا لاَ يَنْفَدُ،

وَ اَسْاَلُکَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ،

وَ اَسْاَلُکَ الرِّضَا بِالْقَضَائِ،

وَ اَسْاَلُکَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ،

وَ اَسْاَلُکَ النَّظَرَ اِلٰى وَجْهِکَ،

وَ الشَّوْقِ اِلٰى لِقَائِکَ مِنْ غَيْرِ ضَرَّائَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ.

اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ الْاِيْمَانِ،

وَاجْعَلْنَا هدَاةً مَهدِيِّيْنَ،

يَا رَبَّ الْعَالَمِيْنَ

## Duaa To seek noble moral qualities and good deeds

In the name of Allah, the Beneficent, the Merciful.

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,

O Allah, by Your knowledge of the unseen and Your power over creation give me life so long as You know that life is good for me and make me die when death is good for me

O Allah, I ask You (to help me attain) sincere speech and fear of You in pleasure and in anger and moderation in wealth and in poverty

And I ask You for favors that will not end for delight of the eyes that will not be cut off for satisfaction with the Decree for ease after death for Your sight, and the desire to meet You without any harmful affliction nor any dark trial,

O Allah, adorn us with the adornment of faith

and make us guides who are guided, O Lord of the worlds.

## دعاؤها في العوذة للحمى

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحيمِ

بِسْمِ اللّٰهِ النُّورِ، بِسْمِ اللّٰهِ نُورِ النُّورِ، بِسْمِ اللّٰهِ نُورٌ عَلى نُورٍ

بِسْمِ اللّٰهِ الَّذى هُوَ مُدَبِّرُ الاُمُورِ، بِسْمِ اللّٰهِ الَّذى خَلَقَ النُّورَ مِنَ النُّورِ

اَلْحَمْدُلِلّٰهِ الَّذى خَلَقَ النُّورَ مِنَ النُّورِ، وَاَنْزَلَ النُّورَ عَلَى الطُّورِ فى

كِتابٍ مَسْطُورٍ، فى رِقٍّ مَنْشُورٍ، بِقَدَرٍ مَقْدُورٍ، عَلى نَبِيٍّ مَحْبُورٍ.

اَلْحَمْدُلِلّٰهِ الَّذى هُوَ بِالْعِزِّ مَذْكُورٌ، وَبِالْفَخْرِ مَشْهُورٌ، وَعَلَى السَّرّاءِ وَالضَّرّاءِ مَشْكُورٌ،

وَصَلَّى اللّٰهُ عَلى سَيِّدِنا مُحَمَّدٍ وَاٰلِهِ الطّاهِرِينَ.

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحيمِ، بِسْمِ اللّٰهِ النُّورِ،

بِسْمِ اللّٰهِ الَّذى يَقُولُ لِلشَّىْءِ كُنْ فَيَكُونُ،

بِسْمِ اللّٰهِ الَّذى يَعْلَمُ خائِنَةَ الاَعْيُنِ وَما تُخْفِى الصُّدُورُ،

بِسْمِ اللّٰهِ الَّذى خَلَقَ النُّورَ مِنَ النُّورِ

بِسْمِ اللّٰهِ الَّذى هُوَ بِالْمَعْرُوفِ مَذْكُورٌ،

بِسْمِ اللّٰهِ الَّذى اَنْزَلَ النُّورَ عَلَى الطُّورِ،

بِقَدَرٍ مَقْدُورٍ، فى كِتابٍ مَسْطُورٍ، عَلى نَبِيٍّ مَحْبُورٍ.

**Duaa in seeking refuge from fever**

In the name of Allah, the Beneficent, the Merciful.

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,

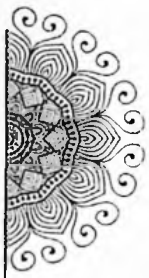
In the name of Allah, the most Beneficent, the most Merciful,

In the name of Allah the light; In the name of Allah the light of light,

In the name of Allah, light upon light, In the name of Allah, the planner of affairs, In the name of Allah, who created light from light and Revealed light upon the Turr by a a decree inscribed in a scroll unfolded according to a decree fore-ordained unto a learned Prophet praise be to Allah, who is known with Might whose Glory is established who is praised during times of prosperity and infliction and may Allah`s grace be upon our Master, Muhammad and his purified progeny.

## دعاؤها فى يوم الجمعة

اِلهى وَسَيِّدى مَنْ تَهَبَّأَ اَوْ تَعَبَّأَ، اَوْ اَعَدَّ اَواسْتَعَدَّ،
لِوِفادَةٍ اِلى مَخْلُوقٍ رَجاءَ رِفْدِه وَفَوائِدِه وَنائِلِه،
وَفَواضِلِه وَجَوائِزِه فَاِلَيْکَ يا اِلهى كانَتْ تَهْيِئَتى وَتَعْبِئَتى،
وَاِعْدادى وَاسْتِعدادى رَجاءَ فَوَائِدِکَ وَمَعْرُوفِکَ، وَنائِلِکَ وَجَوائِزِکَ،
فَلا تُخَيِّبْنى مِنْ ذلِکَ يا مَنْ لاتَخيبُ عَلَيْهِ مَسْآلَةُ السّائِلِ،
وَلاتَنْقُصُهُ عَطِيَّةُ نائِلٍ، فَاِنِّى لَمْ آتِکَ بِعَمَلٍ صالِحٍ قَدَّمْتُهُ،
وَلاشَفاعَةِ مَخْلُوقٍ رَجَوْتُهُ
اَتَقَرَّبُ اِلَيْکَ بِشَفاعَتِهِ مُحَمَّدٍ وَاَهْلِ بَيْتِه صَلَواتُکَ عَلَيْهِ وَعَلَيْهِمْ اَتَيْتُکَ اَرْجُو عَظيمَ
عَفْوِکَ، الَّذى عُدتَ بِه عَلَى الْخاطِئينَ عِنْدَ عُكُوفِهِمْ عَلَى الْمَحارِمِ، فَلَمْ يَمْنَعْکَ طُولُ
عُكُوفِهِمْ عَلَى الْمَحارِمِ اَنْ جُدْتَ عَلَيْهِمْ بِالْمَغْفِرَهِ
وَاَنْتَ سَيِّدِى الْعَوّادُ بِالنَّعْماءِ، وَاَنَا الْعَوّادُ بِالْخَطاءِ،
اَسْاَلُکَ بِحَقِّ مُحَمَّدٍ وَاٰلِهِ الطّاهِرينَ اَنْ تَغْفِرَلِى ذَنْبِىَ الْعَظيمَ فَاِنَّهُ لايَغْفِرُ الْعَظيمَ اِلاَّ
الْعَظيمُ
يا عَظيمُ، يا عَظيمُ، يا عَظيمُ، يا عَظيمُ، يا عَظيمُ، يا عَظيمُ، يا عَظيمُ، يا عَظيمُ.



## Duaa for Friday

O Allah many a person arranges, prepares, sets up, and gets ready, to receive someone, hoping for his support, in search of his gift and reward.

So for You, my Lord, is my arranging and my preparation, hoping for Your grace and seeking Your gift and reward.

So do not disappoint my prayers

O He who does not reject a supplicant, nor is He decreased by giving

Surely I did not come to You, confident of a good deed I have done.

nor to receive intercession of one of your creation, in whom I have hope that I may seek nearness through his intercession except the intercession of Muhammad and his family Your blessings be on him and on them

I come to You hoping in the greatness of Your pardon

with which you turned to those who indulged in sins

and the length of their indulgence did not prevent You from granting them forgiveness

You are my Chief the Oft-returning to blessings

and I am the oft-returning to mistakes

I ask You for the sake of Muhammad and his family, the Purified that You forgive me the mighty sins

for none forgives the mighty [sins] except the Mighty

O Mighty, O Mighty, O Mighty O Mighty, O Mighty, O Mighty

## دعاؤها لدفع الشدائد

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

يا عالِمَ الْغَيْبِ وَ السَّرائِرِ،

يا مُطاعُ يا عَليمُ ،

يا اَللّٰهُ يا اَللّٰهُ يا اَللّٰهُ يا هازِمَ الاَحْزابِ لِمُحَمَّدٍ صلى الله عليه و آله ،

يا كائِدَ فِرْعَوْنَ لِمُوسى، يا مُنْجِيَ عيسى مِنَ اَيْدِى الظَّلَمَهِ،

يا مُخَلِّصَ قَوْمِ نُوحٍ مِنَ الْغَرَقِ،

يا راحِمَ عَبْدِه يَعْقُوبَ،

يا كاشِفَ ضُرِّ اَيُّوبَ،

يا مُنْجِيَ ذِى النُّونِ مِنَ الظُّلُماتِ،

يا فاعِلَ كُلِّ خَيْرٍ، يا هادِياً اِلى كُلِّ خَيْرٍ،

يا دالاً عَلى كُلِّ خَيْرٍ، يا امِرا بِكُلِّ خَيْرٍ،

يا خالِقَ الْخَيْرِ، وَيا اَهْلَ الْخَيْرِ،

اَنْتَ اللّٰهُ رَغِبْتُ اِلَيْکَ فيما قَدْ عَلِمْتَ وَ اَنْتَ عَلاّمُ الْغُيُوبِ،

اَسْاَلُکَ اَنْ تُصَلِّىَ عَلى مُحَمَّدٍ وَ الِ مُحَمَّدٍ.

## Duaa to ward of difficulties

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Knower of the unseen and the secrets,
O the all-Knowing,
O Allah, O Allah, O Allah,
O One who defeated the allies for Muhammad,
blessings of Allah be on him and his family,
O One who plotted against Firaun for Musa (a),
O One who saved Isa (a) from darkness,
O One who saved the people of Nuh (a) from drowning,
O One who was merciful to His servant Ya'qub,
O One who removed the distress from Ayyub,
O One who saved Yunus form the darkness,
O One who does all good,
O One who guides towards all good,
O One who shows all that is good,
O One who orders towards all good,
O One who created good,
O One who possesses all good,
You are Allah, I hope from You all that You already know,
and You are the Knower of the unseen,
I beseech You to bless Muhammad and his family.

## دعاؤها لقضاء الحوائج

يَا رَبَّ الْأَوَّلِينَ وَ الْآخِرِينَ وَ يا خير الْأَوَّلِينَ وَ الْآخِرِين و يَا ذَا الْقُوَّةِ الْمَتِينَ وَ يَا رَاحِمَ الْمَسَاكِينِ وَ يَا أَرْحَمَ الرَّاحِمِين،

يَا أَوَّلَ الْأَوَّلِينَ،

وَيَا آخِرَ الْآخِرِينَ،

وَيَا ذَا الْقُوَّةِ الْمَتِينَ،

وَ يَا أَرْحَمَ الرَّاحِمِينَ،

أَغِثْنَا وَ اقْضِ حَاجَتَنَا.

**Duaa to fulfill needs**

O the Lord of the first ones and the last ones
O the best of the first ones and the last ones
O the Possessor of firm strength
O the One who has mercy on the poor ones
O the most merciful of the merciful
O the first of the first ones
and the last of the last ones
O the Possessor of firm strength
O the most merciful of the merciful
enrich us, and fulfill our needs

## دعاؤها للامر العظيم

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

بِحَقِّ يس وَ الْقُرْانِ الْحَكيمِ ،

وَبِحَقِّ «طه وَ الْقُرْانِ الْعَظيمِ »

يا مَنْ يَقْدِرُ عَلى حَوائِجِ السّائِلينَ،

يا مَنْ يَعْلَمُ ما فِي الضَّميرِ،

يا مُنَفِّسا عَنِ الْمَكْرُوبينَ،

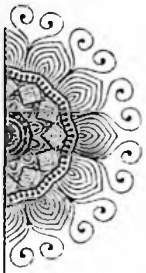
يا مُفَرِّجا عَنِ الْمَغْمُومينَ،

يا راحِمَ الشَّيْخِ الْكَبيرِ،

يا رازِقَ الطِّفْلِ الصَّغيرِ،

يا مَنْ لا يَحْتاجُ اِلَى التَّفْسيرِ،

صَلِّ عَلى مُحَمَّدٍ وَالِ مُحَمَّدٍ، وَافْعَلْ بِي .



**Duaa for important issue**

In the name of Allah, the Beneficent, the Merciful
For the sake of Yaseen, and the wise Qur'an
For the sake of TaHa and the mighty Qur'an
O One who has power over the needs of those who ask
O One who knows what is in the hearts
O One who comforts the distressed
O One who relieves the grief-stricken
O One who has mercy on the old
O One who provides for the young child
O One who does not need any explanation
bless Muhammad and his family
and do to me...

## دعاؤها للخلاص من المهالک

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اللّـهُمَّ بِحَقِّ الْعَرْشِ وَمنْ عَلاهُ،

وَبِحَقِّ الْوَحْيِ وَمَنْ اَوْحاهُ،

وَبِحَقِّ النَّبِيِّ وَمَنْ نَبَّاَهُ،

وَبِحَقِّ الْبَيْتِ وَمَنْ بَناهُ،

يا سامِعَ كُلِّ صَوْت، يا جامِعَ كُلِّ فَوْت،

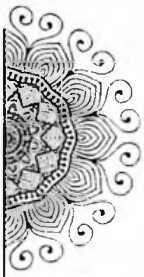
يا بارِئَ النُّفُوسِ بَعْدَ الْمَوْتِ،

صَلِّ عَلى مُحَمَّد واَهْلِ بَيْتِهِ،

وآتِنا وَجَميعَ الْمُؤْمِنينَ وَالْمُؤْمِناتِ فِي مَشارِقِ الأَرْضِ وَمَغارِبِها فَرَجاً مِنْ عِنْدِكَ عاجِلاً،

بِشَهادَةِ اَنْ لا اِلـهَ اِلاَّ اللهُ،

وَاَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ صَلّى اللهُ عَلَيْهِ وَآلِهِ وَعَلى ذُرِّيَّتِهِ الطَّيِّبينَ الطّاهِرِينَ وَسَلَّمَ تَسْليماً كَثيراً .



**Duaa for the salvation from the dangers**

In the name of Allah, the Beneficent, the Merciful.
O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, for the sake of the Throne and One who is above it
and the sake of revelation and One who revealed it
and the sake of the Prophet and One who informed him
and for the sake of the house and one who built it
O Hearer of every voice,
O Gatherer of every scattered thing,
O Raiser of the souls after death,
bless Muhammad and his family,
and give us, and every believing man and woman,
in the East of the earth and the West,
a quick relief from You
by the bearing of witness that there is no god but Allah
and Muhammad is Your slave and Your Messenger
Blessings of Allah be on him and his progeny, the Pure, the Purified
and send peace on him, a worthy salutation.

## دعاؤها لقضاء الدين و تيسير الامور

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

اللّٰهُمَّ رَبَّنَا وَ رَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَاةِ وَ الْإِنْجِيلِ وَ الْفُرْقَانِ فَالِقَ الْحَبِّ وَ النَّوَى،

أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا ،

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ أَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ أَنْتَ الظَّاهِرُ فَلَيْسَ

فَوْقَكَ شَيْءٌ وَ أَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ ،

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمْ السَّلَامُ وَ اقْضِ عَنِّي الدَّيْنَ وَ أَغْنِنِي مِنَ

الْفَقْرِ وَ يَسِّرْ لِيَ كُلَّ الأَمْرِ يَا أَرْحَمَ الرَّاحِمِينَ،

اَللّٰهُمَ رَبَّ السَّماواتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظيمِ،

رَبَّنا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْراةِ وَ الانْجيلِ وَالْفُرْقانِ،

فالِقَ الْحَبِّ وَالنَّوى، اَعُوذُ بِکَ مِنْ كُلِّ شَيْءٍ اَنْتَ اخِذٌ بِناصِيَتِه،

اَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَکَ شَيْءٌ، وَاَنْتَ الأخِرُ فَلَيْسَ بَعْدَکَ شَيْءٌ،

وَاَنْتَ الظّاهِرُ فَلَيْسَ فَوْقَکَ شَيْءٌ، وَاَنْتَ الْباطِنُ فَلَيْسَ دُونَکَ شَيْءٌ،

وَاَنْتَ الظّاهِرُ فَلَيْسَ فَوْقَکَ شَيْءٌ، وَاَنْتَ الْباطِنُ فَلَيْسَ دُونَکَ شَيْءٌ،

اِقْضِ عَنّى الدَّيْنَ، وَاَغْنِنى مِنَ الْفَقْرِ،

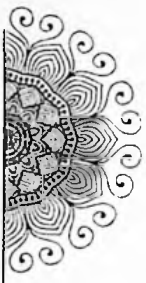
اَللّٰهُمَّ رَبَّ السَّماواتِ وَ رَبَّ الأَرَضينَ، وَ رَبَّ كُلِّ شَيْءٍ،فالِقَ الْحَبِّ وَالنَّوى،

وَ مُنْزِلَ التَّوْراةِ وَ الانْجيلِ وَ الْقُرْانِ، اَعُوذُ بِکَ مِنْ كُلِّ ذى شَرٍّ اَنْتَ اخِذٌ بِناصِيَتِه.

اَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَکَ شَيْءٌ، وَ اَنْتَ الاخِرُ فَلَيْسَ بَعْدَکَ شَيْءٌ،

وَالظّاهِرُ فَلَيْسَ فَوْقَکَ شَيْءٌ، وَالْباطِنُ فَلَيْسَ دُونَکَ شَيْءٌ،

اِقْضِ عَنّى الدَّيْنَ، وَ اَغْنِنى مِنَ الْفَقْرِ.



## Duaa to Settle the loan and make the things easy

In the name of Allah, the Beneficent, the Merciful.

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,

O Allah, our Lord, and the Lord of everything, the revealer of The Torah and the Injeel and the Furqan (Divider between truth and falsehood), Originator of the seeds and cores, I seek refuge with You from evil of all animals You hold accountable

You are The First so there is no one before You, and You are The Last so there is no one after You, and You are The Manifest so there is no one above You, and You are The Hidden yet nothing would exist (or happen) without You,

(Please) send blessings upon Muhammad and upon his household, peace be upon him and his household, and relieve us of our debts, and save us from poverty, and make easy all our matters, O Most Merciful of the merciful ones,

O Allah, the Lord of the seven skies and the Lord of the Mighty Throne, our Lord, and the Lord of everything, the revealer of The Torah, and the Injeel and the Furqan (divider between truth and falsehood), Originator of the seeds and cores, I seek refuge with You from all things You hold accountable,

You are The First so there is no one before You, and You are The Last so there is no one after You, and You are The Manifest so there is no one above You, and You are The Hidden yet nothing would exist (or

happen) without You, relieve us of our debts, and save us from poverty.

O Allah the Lord of the skies and the earth and the Lord of everything, Originator of the seeds and cores, the revealer of The Torah, and the Injeel and the Quran, I seek refuge with You from all evil things, for which You hold accountable.

You are The First so there is no one before You, and You are The Last so there is no one after You, and You are The Manifest so there is no one above You, and You are The Hidden yet nothing would exist (or happen) without You, relieve us of our debts, and save us from poverty.

# Part IV

## الاستغاثة اليها بالدعاء

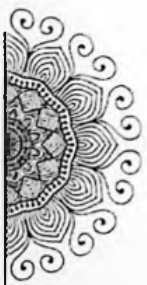
اِلهى بِحَقِّ فَاطِمَةَ وَ اَبِيها، وَ بَعلِهَا وَ بَنِيها، وَ السِّرِّ المُستَودَعِ فيها.

## Seeking her help through supplication

O Allah, bless Fatima and her father
her husband, and her children
and the secret entrusted to her

## الاستغاثة اليها بالدعاء

اَللّٰهُمَّ صَلِّ عَلٰى فَاطِمَةَ وَ اَبِيها، وَ بَعلِهَا وَ بَنيها، بِعَدَدِ مَا اَحَاطَ بِه عِلمُكَ



**Seeking her help through supplication**

O Allah, bless Fatima and her father
her husband, and her children
[as many times] as the numbers comprehended by Your knowledge

## الاستغاثة اليها بالصلاة و الدعاء

يَا مُحَمَّدُ يَا رَسُولَ اللهِ، يَا عَلِيُّ يَا سَيِّدَ المُؤمِنِينَ وَ المُؤمِناتِ، بِكُمَا اَستَغِيثُ إِلى اللهِ تَعالى، يَا مُحَمَّدُ يَا عَلِيُّ اَستَغِيثُ بِكُمَا، يَا غَوثَاهُ بِاللهِ وَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ بِكُم اَتَوَسَّلُ اِلَى اللهِ تَعَالى

**Seeking her help through salaat and supplication**

O Muhammad, the Messenger of Allah
O Ali, the Chief of believing men and women
through you (two) I seek help from Allah, the most High
O Muhammad, O Ali, I seek help through you (two)
I seek help, through Allah
through Muhammad, and Ali, and Fatima
I seek your intercession with Allah, the most High

## دعاؤها لدفع الرؤيا المكروهة

أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ، وَأَنْبِيَاءُ اللَّهِ الْمُرْسَلُونَ، وَعِبَادُ اللَّهِ الصَّالِحُونَ، مِنْ شَرِّ رُؤْيَايَ الَّتِي رَأَيْتُ: أَنْ تَضُرَّنِي فِي دِينِي وَدُنْيَايَ.

**Duaa to protect from hateful vision**

I seek refuge from what the close angels sought refuge
and the sent Prophets of Allah
and the virtuous servants of Allah
from the evil of the vision that I saw
[I seek refuge] that it may harm me in my religion and my world.

## دعاؤها اذا اخذت مضجعها

اَلْحَمْدُلِلّهِ الْكافى، سُبْحانَ اللّهِ الاَعْلى، حَسْبِيَ اللّهُ وَكَفى، ما شاءَ اللّهُ قَضى، سَمِعَ اللّهُ لِمَنْ دَعا، لَيْسَ مِنَ اللّهِ مَلْجَأٌ، ولا وَراءَ اللّهِ مُلْتَجأٌ، تَوَكَّلْتُ عَلَى اللّهِ رَبّى وَرَبِّكُمْ ما مِنْ دابَّهٍ اِلاّ هُوَ آخِذٌ بِناصِيَتِها اِنَّ رَبّى عَلى صِراطٍ مُسْتَقيمٍ، اَلْحَمْدُلِلّهِ الَّذى لَمْ يَتَّخِذْ وَلَدا وَلَمْ يَكُنْ لَهُ شَريكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبيرا.

## Dua while going to bed

All Praise is for Allah, the Sufficient, Glory be to Allah the most High,
Sufficient is Allah, and He is enough, whatever Allah wills happens,
Allah hears one who calls to Him, there is no refuge from Allah,
nor is there any recourse beyond Him,
Indeed I have put my trust in Allah, my Lord and your Lord,
there is no living creature except that He holds it by its forelock,
surely my Lord is on a straight path,
All Praise is for Allah who has not taken a son,
has no partner in the Kingdom,
has no friend to protect him from humiliation,
so magnify Him with a great magnificence.

## دعاؤها اذا نامت

سُبحَانَ اللهِ وَ اَلحَمدُ لِلهِ وَ لَا اِلهَ اِلَّا اللهُ وَ اَللهُ اَكبَرُ.

## Dua while going to sleep

Glory be to Allah, all Praise is for Allah
there is no god but Allah
and Allah is the Greatest

## دعاؤها لدفع العرق

يامُشْبِعَ الْبُطُونِ الْجائِعَةِ، وَياكاسِيَ الْجُسُومِ الْعارِيَةِ وَيا ساكِنَ الْعُرُوقِ الضّارِبَةِ، وَيا مُنَوِّمَ الْعُيُونِ السّاهِرَةِ، سَكِّنْ عُرُوقِيَ الضّارِبَةِ، وَأْذَنْ لِعَيْنِي نَوْما عاجِلاً.

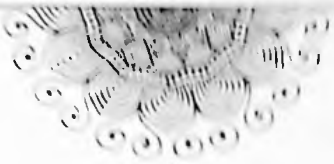
**Duaa for the Insomnia**

O One who satisfies the hungry stomachs
O One who clothes the naked bodies
O One who calms the upset disposition
O One who puts to sleep the sleepless eyes
Calm my upset disposition
And grant my eye a quick sleep.

## حدیث کساء

عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ اَنْصَارِیْ عَنْ فاطِمَةَ الزَّهْراءِ عَلَیْهَا السَّلامُ بِنْتِ رَسُولِ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَآلِهِ قالَ سَمِعْتُ فاطِمَةَ اَنَّها قالَتْ دَخَلَ عَلَیَّ اَبی رَسُولُ اللَّهِ فی بَعْضِ الایّامِ فَقالَ السَّلامُ عَلَیْکِ یا فاطِمَهُ فَقُلْتُ عَلَیْکَ السَّلامُ قالَ اِنّی اَجِدُ فی بَدَنی ضُعْفاً فَقُلْتُ لَهُ اُعیذُکَ بِاللَّهِ یا اَبَتاهُ مِنَ الضُّعْفِ فَقالَ یا فاطِمَهُ اِئْتِیْنِیْ بِالْکِساءِ الْیَمانی فَغَطّیْنِیْ بِهِ فَاَتَیْتُهُ بِالْکِساءِ الْیَمانِیْ فَغَطَّیْتُهُ بِهِ وَصِرْتُ اَنْظُرُ اِلَیْهِ وَاِذا وَجْهُهُ یَتَلالَؤُ کَاَنَّهُ الْبَدْرُ فی لَیْلَهِ تَمامِهِ وَکَمالِهِ فَما کانَتْ اِلاّ ساعَةً وَاِذا بِوَلَدِیَ الْحَسَنِ قَدْ اَقْبَلَ وَقالَ السَّلامُ عَلَیْکِ یا اُمّاهُ فَقُلْتُ وَعَلَیْکَ السَّلامُ یا قُرَّةَ عَیْنی وَثَمَرَةَ فُؤادی فَقالَ یا اُمّاهُ اِنّی اَشَمُّ عِنْدَکِ رائِحَةً طَیِّبَةً کَاَنَّها رائِحَةُ جَدّی رَسُولِ اللَّهِ فَقُلْتُ نَعَمْ اِنَّ جَدَّکَ تَحْتَ الْکِساءِ فَاَقْبَلَ الْحَسَنُ نَحْوَ الْکِساءِ وَقالَ السَّلامُ عَلَیْکَ یا جَدّاهُ یا رَسُولَ اللَّهِ اَتَاْذَنُ لی اَنْ اَدْخُلَ مَعَکَ تَحْتَ الْکِساءِ فَقالَ وَعَلَیْکَ السَّلامُ یا وَلَدِیْ وَیا صاحِبَ حَوْضی قَدْ اَذِنْتُ لَکَ فَدَخَلَ مَعَهُ تَحْتَ الْکِساءِ فَما کانَتْ اِلاّ ساعَةً وَاِذا بِوَلَدِیَ الْحُسَیْنِ قَدْ اَقْبَلَ وَقالَ السَّلامُ عَلَیْکِ یا اُمّاهُ فَقُلْتُ وَعَلَیْکَ السَّلامُ یا وَلَدی وَیا قُرَّةَ عَیْنی وَثَمَرَةَ فُؤادِیْ فَقالَ لی یا اُمّاهُ اِنّی اَشَمُّ عِنْدَکِ رائِحَةً طَیِّبَةً کَاَنَّها رائِحَةُ جَدّی رَسُولِ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَآلِهِ فَقُلْتُ نَعَمْ اِنَّ جَدَّکَ وَاَخاکَ تَحْتَ الْکِساءِ فَدَنَی الْحُسَیْنُ نَحْوَ الْکِساءِ وَقالَ السَّلامُ عَلَیْکَ یا جَدّاهُ اَلسَّلامُ عَلَیْکَ یا مَنِ اخْتارَهُ اللَّهُ اَتَاْذَنُ لی اَنْ اَکُونَ مَعَکُما تَحْتَ الْکِساءِ فَقالَ وَعَلَیْکَ السَّلامُ یا وَلَدی وَیا شافِعَ اُمَّتی قَدْ اَذِنْتُ لَکَ فَدَخَلَ مَعَهُما تَحْتَ الْکِساءِ فَاَقْبَلَ عِنْدَ ذلِکَ اَبُوالْحَسَنِ عَلِیُّ بْنُ اَبی طالِبٍ وَقالَ السَّلامُ عَلَیْکِ یا بِنْتَ رَسُولِ اللَّهِ فَقُلْتُ وَعَلَیْکَ السَّلامُ یا اَبَا الْحَسَنِ وَ یا اَمیرَ الْمُؤْمِنینَ فَقالَ یا فاطِمَهُ اِنّی اَشَمُّ عِنْدَکِ رائِحَةً طَیِّبَةً کَاَنَّها رائِحَةُ اَخی وَابْنِ عَمّی رَسُولِ اللَّهِ فَقُلْتُ نَعَمْ هاهُوَ مَعَ وَلَدَیْکَ تَحْتَ الْکِساءِ فَاَقْبَلَ عَلِیٌّ نَحْوَ الْکِساءِ وَقالَ السَّلامُ

عَلَيْکَ يا رَسُولَ اللّهِ اَتَاْذَنُ لى اَنْ اَكُونَ مَعَكُمْ تَحْتَ الْكِساءِ قالَ لَهُ وَعَلَيْکَ السَّلامُ يا اَخى يا وَصِيّى وَخَليفَتى وَصاحِبَ لِوائى قَدْ اَذِنْتُ لَکَ فَدَخَلَ عَلِيٌّ تَحْتَ الْكِساءِ ثُمَّ اَتَيْتُ نَحْوَ الْكِساءِ وَقُلْتُ اَلسَّلامُ عَلَيْکَ يا اَبَتاهُ يا رَسُولَ اللّهِ اَتَاْذَنُ لى اَن اَكُونَ مَعَكُمْ تَحْتَ الْكِساءِ قالَ وَعَلَيْکِ السَّلامُ يا بِنْتى وَيا بَضْعَتى قَدْ اَذِنْتُ لَکِ فَدَخَلْتُ تَحْتَ الْكِساءِ فَلَمّا اكْتَمَلْنا جَميعاً تَحْتَ الْكِساءِ اَخَذَ اَبى رَسُولُ اللّهِ بِطَرَفِ الْكِساءِ وَاَوْمَئَ بِيَدِهِ الْيُمْنى اِلَى السَّماءِ وَقالَ اَللّهُمَّ اِنَّ هؤُلاءِ اَهْلُ بَيْتى وَخاصَّتى وَحامَّتى لَحْمُهُمْ لَحْمى وَدَمُهُمْ دَمى يُؤْلِمُهُمْ ما يُؤْلِمُنى وَيَحْزُنُهُمْ ما يَحْزُنُنى اَنَا حَرْبٌ لِمَنْ حارَبَهُمْ وَسِلْمٌ لِمَنْ سالَمَهُمْ وَعَدُوٌّ لِمَنْ عاداهُمْ وَمُحِبٌّ لِمَنْ اَحَبَّهُمْ اِنَّهُمْ مِنّى وَ اَنَا مِنْهُمْ فَاجْعَلْ صَلَواتِکَ وَبَرَكاتِکَ وَرَحْمَتَکَ وَغُفْرانَکَ وَرِضْوانَکَ عَلَىَّ وَعَلَيْهِمْ وَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهيراً فَقالَ اللّهُ عَزَّوَجَلَّ يا مَلائِکَتى وَيا سُكّانَ سَمواتى اِنّى ما خَلَقْتُ سَماءً مَبْنِيَّةً وَلا اَرْضاً مَدْحِيَّةً وَلا قَمَراً مُنيراً وَلا شَمْساً مُضِيئَةً وَلا فَلَکاً يَدُورُ وَلا بَحْراً يَجْرى وَلا فُلْکاً يَسْرى اِلاّ فى مَحَبَّةِ هؤُلاءِ الْخَمْسَةِ الَّذينَ هُمْ تَحْتَ الْكِساءِ فَقالَ الأَمينُ جِبْرائيلُ يا رَبِّ وَمَنْ تَحْتَ الْكِساءِ فَقالَ عَزَّوَجَلَّ هُمْ اَهْلُ بَيْتِ النُّبُوَّةِ وَمَعْدِنُ الرِّسالَةِ هُمْ فاطِمَةُ وَاَبُوها وَبَعْلُها وَبَنُوها فَقالَ جِبْرائيلُ يا رَبِّ اَتَاْذَنُ لى اَنْ اَهْبِطَ اِلَى الاَرْضِ لاَكُونَ مَعَهُمْ سادِساً فَقالَ اللّهُ نَعَمْ قَدْ اَذِنْتُ لَکَ فَهَبَطَ الاَمينُ جِبْرائيلُ وَقالَ السَّلامُ عَلَيْکَ يا رَسُولَ اللّهِ الْعَلِيُّ الاَعْلى يُقْرِئُکَ السَّلامَ وَيَخُصُّکَ بِالتَّحِيَّةِ وَالاِكْرامِ وَيَقُولُ لَکَ وَعِزَّتى وَجَلالى اِنّى ما خَلَقْتُ سَماءً مَبْنِيَّةً وَلا اَرْضاً مَدْحِيَّةً وَلا قَمَراً مُنيراً وَلا شَمْساً مُضِيئَةً وَلا فَلَکاً يَدُورُ وَلا بَحْراً يَجْرى وَلا فُلْکاً يَسْرى اِلاّ لاَجْلِكُمْ وَمَحَبَّتِكُمْ وَقَدْ اَذِنَ لى اَنْ اَدْخُلَ مَعَكُمْ فَهَلْ تَاْذَنُ لى يا رَسُولَ اللّهِ فَقالَ رَسُولُ اللّهِ وَعَلَيْکَ السَّلامُ يا اَمينَ وَحْىِ اللّهِ اِنَّهُ نَعَمْ قَدْ اَذِنْتُ لَکَ فَدَخَلَ جِبْرائيلُ مَعَنا تَحْتَ الْكِساءِ فَقالَ لاَبى اِنَّ اللّهَ قَدْ اَوْحى اِلَيْكُمْ يَقُولُ اِنَّما يُريدُ اللّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهيراً فَقالَ عَلِيٌّ لاَبى يا رَسُولَ اللّهِ اَخْبِرْنى ما لِجُلُوسِنا هذا



فقال النبيُّ والّذي بعثني بالحقِّ نبيّاً واصطفاني بالرِّسالَهِ
نجيّاً ما ذكر خبرنا هذا في محفلٍ من محافل اهل الارض وفيه جمعٌ من شيعتنا
ومحبينا الا ونزلت عليهم الرّحمه وحفّت بهم الملائكه واستغفرت لهم الى ان يتفرّقوا
فقال عليٌّ اذاً والله فزنا وفاز شيعتنا ورب الكعبه فقال النبيُّ ثانياً يا عليُّ والّذي بعثني
بالحقِّ نبيّاً واصطفاني بالرِّسالَهِ نجيّاً ما ذكر خبرنا هذا في محفلٍ من محافل اهل
الارض وفيه جمعٌ من شيعتنا ومحبينا وفيهم مهمومٌ الاّ وفرّج الله همّه ولا مغمومٌ
الاّ كشف الله غمّه ولا طالبُ حاجهٍ الاّ وقضى الله حاجتَه فقال عليٌّ اذاً والله فزنا
وسعدنا وشيعتنا فازوا وسعدوا في الدّنيا والاخره ورب الكعبه.

## Hadith Kisa

In the name of Allah, the All-Merciful, the All-Compassionate Fatimatuz-Zahra, the daughter of the Prophet, peace be on them, is to have thus related ( an event ): My father, the Prophet of Allah, came to my house one day and said to me : "Peace be on you, Fatimah"

I replied : "And upon you be peace"

Then he said : "I feel weakness in my body"

I said : "Allah protects you from weakness, father"

He said : "Fatimah, please bring Yemeni cloak and cover me with it"

So, I brought the Yemeni cloak and covered him with it. Then, I looked at him and saw that his face was shining like a full moon with its glory and splendor After a while, my son Hasan came in and said : "Peace be on you, mother"

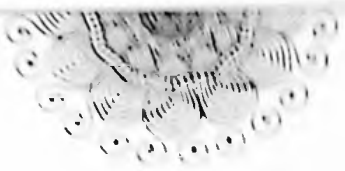
I replied : "And upon you peace, O light of my eyes, and the delight of my heart" He then said : "Mother! I smell a fragrance so sweet and so pure as that of my grandfather, the Prophet of Allah"

I replied : "Yes. Your grandfather is lying underneath the cloak"

Hasan went near the cloak and said : "Peace be on you, my grandfather, the Prophet of Allah; May I enter the cloak with you?"

He replied: "And upon you peace, my son and the master of my fountain (Kauthar), you are given the permission to enter"

So, Hasan entered the cloak with him. After a while, my Husain came in and said : "Peace be on you, mother" I replied : "And upon you peace, O light of my eyes, and the delight of my heart"



He then said : "Mother! I smell a sweet fragrance like that of my grandfather, the Prophet of Allah" I replied : "Yes. Your grandfather and your brother are lying underneath the cloak"

Husain stepped towards the cloak and said: "Peace be on you, my grandfather, the Chosen of Allah: May I enter the cloak with you?"

He replied : "And upon you peace, my son and intercedor of my followers, you are given the permission to enter" So, Husain entered the cloak with them. After a while, Abul Hasan, Ali bin Abi Talib came in and said : "Peace be on you, O daughter of the Prophet of Allah"

I replied : "And upon you peace, O father of Hasan, and the Commander of the faithful" He then said : "Fatimah! I smell a sweet fragrance like that of my brother, (my cousin), the Prophet of Allah"

I replied : "Yes. He is underneath the cloak with your two sons"

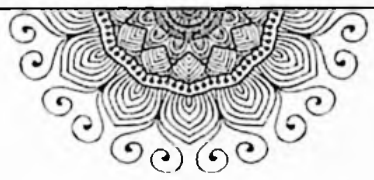
So, Ali went near the cloak and said : "Peace be on you, Prophet of Allah: May I enter the cloak with you?" He replied : "And upon you peace, my brother, my legatee, my successor, and my standard bearer, you are given the permission to enter" So, Ali entered the cloak with them.

Then I stepped forward and said : "Peace be on you, my father, O Prophet of Allah; May I enter the cloak with you?"

He replied : "And upon you peace, my daughter, O part of my self: you are given the permission to enter" So, I entered the cloak with them.

Getting together underneath the cloak, my father, the Prophet of Allah, held the two ends of the cloak and raised his right hand towards the heavens and prayed : "O Allah, these are the people of my household

(Ahlul-Bayt). They are my confidants and my supporters.
Their flesh is my flesh and their blood is my blood.
Whoever hurts them, hurts me too. Whoever displeases them, displeased me too. I am at war with those at war with them. I am at peace with those at peace with them. I am the enemies of their enemies and I am the friend of their friends. They are from me and I am from them.
O Allah! Bestow Your Blessings, Benevolence, Forgiveness and Your pleasure upon me and upon them. And remove impurity from them and keep them thoroughly pure"
Then the Lord, Almighty Allah said : "O My angles! O Residents of My Heavens, verily, I have not created the erected Sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas and the sailing ships, but for the love of these Five lying underneath the cloak"
Gabriel, the trusted angle, asked : "Who are under the cloak?"
The Almighty answered : "They are the Household of the Prophet and the assets of Prophethood. They are : Fatimah, her father, her husband and her two sons" Gabriel said : "O Lord, May I fly to earth to be the sixth of them?"
Allah replied : "Yes. You are given the permission"
Gabriel, the trusted, landed near them and said: "Peace be on you, O Prophet of Allah. The All- Highest conveys His peace on you and His greetings and says: "By My Honor and Glory, O My angles! O Residents of My Heavens, verily, I have not created the erected Sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas and the sailing ships, but for your sake and love"



God has given me permission to enter the cloak with you. May I join you, O Prophet of Allah?"

The Prophet replied : "And peace be on you, O trusted bearer of Allah's Revelations! you are granted the permission" So, Gabriel entered the cloak with us and said to my father : "Allah sends His Revelations to you" Verily Allah's desire is to remove blemish from you, O People of Household (Ahlul-Bayt) and purify you with a perfect purification"

Then Ali said to my father : "O Prophet of Allah, tell me what significance has Allah given for getting together underneath this cloak ?"

The Prophet replied : "By Him who rightfully appointed me a Prophet and chose me a Messenger for the salvation of the mankind. whenever and wherever and assembly of our followers and friends mention this event, Allah will bestow on them His Blessings and Mercy; angles will encircle them asking Allah the remission of their sins until the assembly disperse So Ali said : "Verily, by the Lord of Kabaa! we and our followers are the winners" Then my father replied : "By Him who rightfully appointed me a Prophet and chose me a Messenger for the salvation of the mankind, whenever and wherever an assembly of our followers and friends mentions this event, there shall remain none grieved but Allah will remove his grief, there shall remain none distressed but Allah will dispel his distress, there shall remain none wish-seeker but Allah will grant his wish. All happily said : "Verily, by the Lord of Kabaa! we and our followers are the winners and the blessed, in this world and the next"

## زيـارت فاطمة الزهرا يوم الاحد

السَّـلامُ عَلَيْـكِ يـا مُمْتَحَنَـةُ ، إِمْتَحَنَـكِ الَّـذِي خَلَقَـكِ فَوَجَـدَكِ لِمـا امْتَحَنَـكِ صابِـرَةً ، أَنـا لَـكِ مُصَـدِّقٌ صابِـرٌ عَـلى مـا أَتَى بِـهِ أَبُـوكِ وَوَصِيُّـهُ صَلَـواتُ الله عَلَيْهِمـا ، وَأَنـا أَسْـأَلُكِ إِنْ كُنْـتُ صَدَّقْتُـكِ إِلاّ أَلْحَقْتِنِـي بِتَصْدِيقِـي لَهُمـا ، لِتُـسِرَّ نَفْـسِي ، فَاشْـهَدِي أَنِّي ظاهِـرٌ، بِوَلايَتِكِ وَوَلايَةِ آلِ بَيْتِكِ صَلَواتُ الله عَلَيْهِمْ أَجْمَعِينَ

السَّـلامُ عَلَيْـكِ يـا مُمْتَحَنَـةُ ، إِمْتَحَنَـكِ الَّـذِي خَلَقَـكِ قَبْـلَ أَنْ يَخْلُقَـكِ ، وَكُنْـتِ لِمـا امْتَحَنَـكِ بِـهِ صابِـرَةً ، وَنَحْـنُ لَـكِ أَوْلِيـاء مُصَدِّقُـونَ ، وَلِـكُلِّ مـا أَتى بِـهِ أَبُـوكِ صـلّى الله عليـه وآلـه ، وَأَتى بِـهِ وَصِيُّـهُ عليـه السـلام مُسَـلِّمُونَ ، وَنَحْـنُ نَسـأَلُكَ اللّهُـمَّ إِذْ كُنّـا مُصَدِّقِـينَ لَهُـمْ ، أَنْ تُلْحِقَنـا بِتَصْدِيقِنـا بِالدَّرَجَـةِ العالِيَـةِ ، لِنُبَـشِّرَ أَنْفُسَـنا بِأَنّـا قَـدْ طَهُرْنـا بِوَلايَتِهِمْ عليهم السلام.

## Ziyarat of Lady Fatima (sa) for sunday

Peace be on you O tested one tested by He who created you
and He found you patient in your test
I attest to your position, and am patient, with all that your father and his successor have brought
blessings of Allah be on both of them.
I ask you, if I have believed in and attested to you position.
to join me together with the two of them (your father and his successor)
along with my testimony (in you)
so that my soul may become joyous
so bear witness, that I make evident your guardianship
and the guardianship of your household
blessings of Allah be on all of them
Peace be on you O tested one, tested by He who created you, before He created you, and you were patient, on what He tested you with.
We believe in you and are your followers, and we submit to all that was brought, by your father blessings of Allah be on him and his family
and by his successor, peace be on him and we ask You, O Allah
if we attest truly to them that You grant us an elevated status through it, so we can give ourselves good news
that we have purified ourselves through their guardianship
peace be on them.

# Part V

## افضل الاعمال فی یوم الجمعه

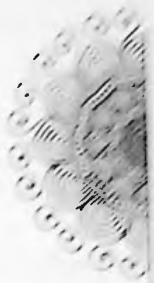
اَربَعُ رَکَعَاتٍ اُخَر رُوِیَ عَن صَفوَان قَالَ: دَخَلَ مُحَمَّدُ بنُ عَلِیٍّ الحَلَبِیُّ عَلَی أَبِی عَبدِ اللهِ (عَلَیهِ اَلسَّلَام) فِی یَومِ الجُمُعَةِ فَقَالَ لَهُ: تُعَلِّمنِی أَفضَلَ مَا أَصنَعَ فِی هَذَا الیَومِ؟ فَقَالَ: یَامُحَمَّدُ، مَا أَعلَمُ أَنَّ اَحَداً کَانَ أَکبَرَ عِندَ رَسُولِ اللهِ ( صَلَّی اللهُ عَلَیهِ وَآلِهِ وَ سَلَّمَ ) فاطِمةَ ( سلام الله علیها) وَ لَا أَفضَلَ مِمَّا عَلَّمَهَا اَبُوهَا مُحَمَّدُ بنُ عَبدِ اللهِ قَالَ: مَن أَصبَحَ یَومَ الجُمُعَةِ فَاغتَسَلَ وَ صَفَّ قَدَمَیهِ وَ صَلَّی أَربَعَ رَکَعَاتٍ مَثنَی مَثنَی، یَقرَأُ فِی أَوَّلِ رَکعَةٍ الحَمدَ وَ الإِخلَاصَ خَمسِینَ مَرَّةً وَفِی الثَّانِیَةَ فَاتِحَةُ الکِتَابِ وَ العَادِیَاتِ خَمسِینَ مَرَّةً، وَفِی الثَّالِثَةِ فَاتِحَةُ الکِتَابِ وَ إِذَا زُلزِلَتِ الأَرضُ خَمسِینَ مَرَّةً، وَ فِی الرَّابِعَةِ فَاتِحَةُ الکِتَابِ وَ إِذَا جَاءَ نَصرُ اللهِ وَ الفَتحُ خَمسِینَ مَرَّةً، وَهَذِهِ سُورَةُ النَّصرِ وَ هِیَ آخِرُ سُورَةٍ نَزَلَت، فَإِذَا فَرَغَ مِنهَا دَعَا فَقَالَ:

"اِلهی وَسَیِّدی مَنْ تَهَیَّاَ، اَوْ تَعَبَّاَ، اَوْ اَعَدَّ اَواسْتَعَدَّ لِوِفادَةٍ اِلی مَخْلُوقٍ رَجاءَ رِفْدِه وَفَوائِدِه وَنائِلِه، وَفَواضِلِه وَجَوائِزِه، فَاِلَیْکَ یا اِلهی کانَتْ تَهْیِئَتی وَتَعْبِئَتی، وَاِعْدادی وَاسْتِعدادی رَجاءَ رِفْدِکَ وَمَعْرُوفِکَ، وَنائِلِکَ وَجَوائِزِکَ، فَلا تخیبی ]تُخَیِّبْنی[ مِنْ ذلِکَ، یا مَنْ لایُخَیِّبُ مَسْاَلَةَ سائِلٍ، وَلاتَنْقُصُهُ عَطِیَّةُ نائِلٍ، لَمْ آتِکَ بِعَمَلٍ صالِحٍ قَدَّمْتُهُ، وَلاشَفاعَةِ مَخْلُوقٍ رَجَوْتُهُ، اَتَقَرَّبُ اِلَیْکَ بِشَفاعَةِ مُحَمَّدٍ وَاَهْلِ بَیْتِه - صَلَواتُکَ عَلَیْهِ وَعَلَیْهِمْ اَجْمَعِینَ - اَرْجُو عَظیمَ عَفْوِکَ، الَّذی عَفَوْتَ بِه عَلَی الْخاطِئینَ عِنْدَ عُکُوفِهِمْ عَلَی الْمَحارِمِ، فَلَمْ یَمْنَعْکَ طُولُ عُکُوفِهِمْ عَلَی الْمَحارِمِ اَنْ عُدْتَ عَلَیْهِمْ بِالْمَغْفِرَهِ، وَاَنْتَ سَیِّدِی الْعَوّادُ بِالنَّعْماءِ، وَاَنَا الْعَوّادُ بِالْخَطاءِ، اَسْاَلُکَ بِمُحَمَّدٍ وَآلِهِ الطّاهِرِینَ اَنْ تَغْفِرَلِی ذَنْبِیَ الْعَظیمَ فَاِنَّهُ لایَغْفِرُ الْعَظیمَ اِلاَّ الْعَظیمُ، یا عَظیمُ، یا عَظیمُ، یا عَظیمُ، یا عَظیمُ، یا عَظیمُ، یا عَظیمُ."

## The best deed on Friday

Other four rakaat (prayer) it has been narrated that Safwan said Mohammed bin Ali al-Halabi entered to Abi Abd Allah on Friday said to him teach me best thing I have to do On this day, he replied, O Muhammad, I know that no one was bigger to the Messenger of Allah than Fatima and no better than knowing her father Mohammed bin Abdullah which he said on Friday purifie the body (ghusl) and row his feet and prayed four rakaat (prayer) in pairs read in the first rakaat the opener (praise) and fidelity fifty times and in the second the Opener(praise) and Antiquities fifty times, and in the third the opener (praise) and the seisme(earthquake) sorate fifty times and the four the opener and the victory sorate fifty times and when you finish than say: "O Allah, many a person arranges, prepares, sets up, and gets ready, to receive someone, hoping for his support, in search of his gift and reward. So for You, my Lord, is my arranging and my preparation, hoping for Your grace and seeking Your gift and reward. So do not disappoint my prayers. O He who does not reject a supplicant, nor is He decreased by giving Surely I did not come to You, confident of a good deed I have done, nor to receive intercession of one of your creation, in whom I have hope, that I may seek nearness through his intercession except the intercession of Muhammad and his family Your blessings be on him and on them I come to You hoping in the greatness of Your pardon with which you turned to

those who indulged in sins and the length of their indulgence did not prevent You from granting them forgiveness You are my Chief the Oft-returning to blessings and I am the oft-returning to mistakes I ask You for the sake of Muhammad and his family, the Purified that You forgive me the mighty sins for none forgives the mighty [sins] except the Mighty O Mighty, O Mighty, O Mighty O Mighty, O Mighty, O Mighty."



## صلاة علمها جبريل

هُمَا رَكعَتَانِ تَقرَأُ فِي الأُولَى الحَمدَ و مِئَةَ مَرَّةٍ إِنَّا أَنزَلنَاهُ فِي لَيلَةِ القَدرِ وَ فِي الثانِيَة الحَمدَ وَ مِئَةَ مَرَّةٍ قُل هُوَ الله أَحَد فَاذَا سَلمتَ سَبَّحتَ تَسبيحَ الزَّهرَاءِ ثُمَّ تَقُولُ:

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ، سُبْحَانَ ذِي الْجَلالِ الْبَاذِخِ الْعَظِيمِ،

سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ، سُبْحَانَ مَنْ لَبِسَ الْبَهْجَةَ وَ الْجَمَالَ،

سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ، سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا،

سُبْحَانَ مَنْ يَرَى وَقْعَ الطَّيْرِ فِي الْهَوَاءِ، سُبْحَانَ مَنْ هُوَ هَكَذَا لا هَكَذَا غَيْرُهُ.

وَ يَنبَغِي لِمَن صَلَّى هَذِهِ الصَّلاةَ وَ فَرَغَ مِنَ التَّسبيحِ أَن يكشِفَ رَكبَتَيهِ و ذِرَاعَيهِ وَ يُبَاشِرَ بِجَمِيعِ مَسَاجِدِهِ الأَرضَ بِغَيرِ حَاجِزٍ يَحجُزُ بَينَهُ وَ بَينَهَا وَ يَدعُو وَ يَسأَلُ حَاجَتَهُ وَ مَاشاءَ مِنَ الدُّعاءِ وَ يَقولَ وَ هُوَ سَاجِدٌ:

يَا مَن لَيسَ غَيرَهُ رَبٌّ يُدعَى يَا مَن لَيسَ فَوقَهُ إِلَهٌ يَخشَى يَا مَن لَيسَ دُونَهُ مَلِكٌ يُتَّقَى يَا مَن لَيسَ لَهُ وَزِيرٌ يُؤتَى يَا مَن لَيسَ لَهُ حَاجِبٌ يُرشَى يَا مَن لَيسَ لَهُ بَوَّابٌ يَغشَى يَا مَن لا يَزدَادُ عَلى كَثرَةِ السُّؤَالِ إِلَّا كَرَماً وَ جُوداً وَ عَلَى كَثرَةِ الذُّنوبِ إِلَّا عَفواً وَ صَفحاً صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افعَل بِي كَذَا وَ كَذَا.

**The prayer that the angel Gabrial taught her**

Two rakaat where you read in the first (rakaat) bowing down to the knee the chapter(sorate) opener (praise) and hundred times sorate predistination (al-kadr) and in the second rakaat sorate the opener (praise) and hundred times sorate the sincerity(Al-ikhlass) and when you finish say the praise of Zahra prayers and safety of Allah be upon her than say:

"Glory be to Allah, the Possessor of lofty and sublime honor,

Glory be to Allah, the Possessor of splendid and mighty majesty,

Glory be to Allah, the Possessor of the ancient and magnificent kingdom,

Glory be to He who wore the apparel of splendor and beauty, Glory be to He who put on the garment of light and dignity,

Glory be to He who sees the traces of the ant on the stone,

Glory be to He who sees the falling of the bird in the air,

Glory be to He who is thus, and no-one else is like this,

And should those who prayed this prayer of praise and finished to reveal his knees and his arms and proceed with the prayer without putting any barrier between himself and the ground than ask Allah his needs and whatever he or she wants of prayer(doaa)

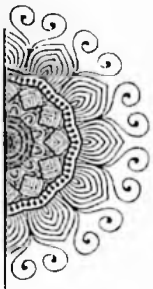
"Oh Allah, whom does not have anyone being asked except him, Oh Allah whom does not have over any divine being faired, Oh Allah whom does not have under a king being avoided, Oh Allah whom does not have any minister to get advise from him, Oh Allah whom does not

have any senior security guard to bribe him, Oh Allah whom does not have any guard at his door to stop people to come through, Oh Allah whom only the repeat of beging makes him more generous and gracious and for lots of sins from his servants he is only forgiven and clemence, Oh Allah pray upon Mohamed and his family and ask for your need.

## صلاة ليلة الاربعاء

تُروَى عَن مَولاتَنا فاطمة عليها السلام قالت :عَلَّمني رَسول الله صَلى الله عَليه و اله و سلم صَلاةً لَيلة الاربَعاء فَقال مَن صَلى سِتَّ رَكعاتٍ يَقرَأُ في كُل رَكعة الحَمد و قُل: اللهُم مالك المُلكِ تُؤتِي المُلكَ مَن تَشاءُ الى قولِهِ بِغَيرِ حِسابٍ، فاذا فرغ من صلاته قال :

جَزَى اللهُ مُحَمَّداً مَا هُو أهلَهُ غَفَرَ اللهُ لَهُ كُلَّ ذَنبٍ إلى سَبعِينَ سَنَةً وَ أعطاهُ مِنَ الثَّوَابِ مَا لا يُحصَى.



## The prayer of Wednesday night

It has been narrated that our lady Fatima Prayers and safety be upon her said that the messenger of Allah (prayers and safety of Allah be upon him and his family) taught me the Wednesday's night prayer, and said however prays six Rakaat (prayer) and reads the opener (praise) chapter and the verset of the Koran and say, "Oh the owner of the kingdom,you give the kingdom to whoever you want..." till where he says "without any account" and when you finish your prayer you say: "Oh Allah reward Muhammad What he deserves". Allah will forgive your sins to 70 years and give you countless of rewards.

## صلاة يوم الاول من ذي الحجة

و مِن عَمِل اليوم الاول مِن ذي الحَجة ما ورينـاه باسنادنا الى جدي ابي جَعفر الطوسي قال و يَستحب ان يصلي فيه صَلاة فاطمة عليها السلام و روي انها اربعة ركعات مثل صَلاة امير المؤمني علي عليه السلام كُل رَكعة بالحمد مرة و خَمسين مرة * قُل هُو الله أَحَد و سبح بعدها تسبيح الزهراء عليها السلام و تَقول:

سُبْحَانَ الله ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ، سُبْحَانَ ذِي الْجَلالِ الْبَاذِخِ الْعَظِيمِ
سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ، سُبْحَانَ مَنْ لَبِسَ الْبَهْجَةَ وَ الْجَمَالَ
سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ، سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا
سُبْحَانَ مَنْ يَرَى وَقْعَ الطَّيْرِ فِي الْهَوَاءِ، سُبْحَانَ مَنْ هُوَ هَكَذَا لا هَكَذَا غَيْرُه.

## Prayers first day of do al hija

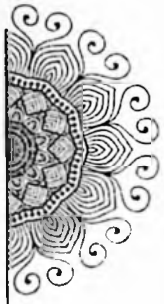
And from the work of the first day of do al-hija what we narated to my grandfather Abu Jaafar al-Tusi said it is prefered to pray the Fatima's prayer safety be upon her and has been narated from her that was four rakaat like the prayer of the prince of believers Ali safety be upon him that every rakaat read the opener(praise) once and the fedelity sorate fifty times and then glorify Allah by the praise of Zahraa safety be upon her and say:

"Glory be to Allah, the Possessor of lofty and sublime honor,
Glory be to Allah, the Possessor of splendid and mighty majesty,
Glory be to Allah, the Possessor of the ancient and magnificent kingdom,
Glory be to He who wore the apparel of splendor and beauty,
Glory be to He who put on the garment of light and dignity,
Glory be to He who sees the traces of the ant on the stone,
Glory be to He who sees the falling of the bird in the air,
Glory be to He who is thus, and no-one else is like this."

## التَّوسل و الإستغاثة بالسيدة الزَّهراء (ص)
## الصَّلاة الاوَّل

تُصلي رَكعتينِ ثُمَّ تَسجُدُ وَ تَقولُ يا فَاطِمَةُ مئةَ مَرَّةٍ ثُمَّ تَضَعُ خَدَّكَ الايمَنَ عَلَى الارضِ وَ قُل مُثلَ ذَلِكَ وَ تَضَعُ خَدَكَّ الايسَرَ عَلَى الارضِ وَ تَقُولُ مِثلَهُ ثُمَّ اسجُد وَ قُل ذَلِكَ مِئَةً وَ عَشرَ دَفَعَاتٍ وَ قُل:

يَا آمِناً مِنْ كُلِّ شَيْءٍ وكُلُّ شَيْءٍ مِنْكَ خآئِفٌ حَذِرٌ اَسْئَلُكَ بِاَ مْنِكَ مِنْ كُلِّ شَيْءٍ وخَوْفِ كُلِّ شَيْءٍ مِنْكَ اَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ وَاَنْ تُعْطِيَنِي اَماناً لِنَفْسي واَهْلي ووَلَدي حَتّى لااَخافَ ولا اَحْذَرَ مِنْ شَيْءٍ اَبَداً اِنَّكَ عَلى كُلِّ شَيْءٍ قَديرٌ.



## The call for help from Lady Fatima (sa) with prayer

Pray two rakaat (prayer) than bow down and say, Oh Fatima 100 times than put the right cheek first on the ground and say same thing than put the left cheek on the ground and say same thing than bow down again and say it hundred and ten times after that say:

" One who is safe from everything
and everything is fearful, cautious, of Him
I ask You for the sake of Your safety from everything
and the fear of everything from You
that You bless Muhammad and his family
and You grant me safety for myself and my family
my wealth and my children
until I fear no-one, and am not worried about anything, ever
surely You have power over all things."

## التَّوسـل و الإسـتغاثة بالسيدة الزَّهراء (ص)
## الصَّلاة الثَّاني

رَوَى المُفَضَّلُ بنُ عُمَرَ عَن أَبِي عَبدِ اللهِ عَليهَ السَلام قَال :
ِذا كَانَت لَـكَ حَاجَـةً إلَى اللـهِ وَ ضِقـتَ بِهَـا ذَرعـاً فَصَـلِّ رَكعَتَـينِ فَـإذَا سَـلَّمتَ كَـبِّرِ اللـهَ ثَلاثاً وَ سَبِّح تَسبِيحَ فَاطِمَةَ عَليهَا السلام ثُمَّ اسجُد وَ قُل مِئةَ مَرَّة.
يَـا مَـولَاتِي فَاطِمَـةُ أَغِيثِيـنِي ثُـمَّ ضَـع خَـدَّكَ الأَيمَـنَ عَـلَى الأَرضِ وَ قُـل مِثـلَ ذَلِـكَ ثُـمَّ عُد إلَى السُّجُودِ وَ قُل ذَلِكَ مِئَةَ مَرَّةٍ وَ عَشرَ مَرَّاتٍ وَ اذكُر حَاجَتَكَ فَإنَّ اللهَ يَقضِيهَا.

## The call for help from Lady Fatima (sa) with prayer

Al-Mofadal son of Omar narrated that Abo Abd Allah, peace be upon him, said: If you have something to ask Allah, and feel desperate pray two rakaats great Allah 3 Times than glorify Allah with Fatima's praise after that bow down and say 100 time.

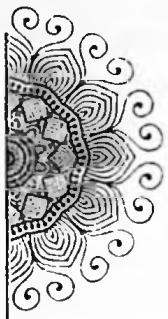
O my Lady Fatima, help me, then place the right cheek on the ground and say same thing in that position then back to the bowing position and say it for hundred times than ten times and ask your need to Allah and he will answer it.

## التَّوسل و الإستغاثة بالسيدة الزَهراء (ص)
## الصَّلاة الثَّاني

تُصَلِّي رَكعَتَينِ فَإذَا سَلَّمتَ فَكَبِّرِ اللهَ ثَلَاثاً وَ سَبِّح تَسبِيحَ الزَّهرَاءِ عَلَيهَا السَلام و اسجُد وَ قُل مِئَةَ مَرَّةٍ يَا مَولَايَ يَا فَاطِمَةُ الزَّهراءِ أَغِيثِينِي ثُمَّ ضَع خَدَّكَ الأَيمَنَ عَلَى الأَرضِ وَ قُل كَذَلِكَ ثُمَّ عُد إِلَى السُّجُودِ وَ قُل كَذَلِكَ ثُمَّ ضَع خَدَّكَ الأَيسَرَ عَلَى الأَرضِ و قُل كَذَلِكَ ثُمَّ عُد إِلَى السُّجُودِ وَ قُل كَذَلِكَ مِئَةً وَ عَشرَ مَرَّات.

## The call for help from Lady Fatima (sa) with prayer

After finishing your 2 rakkat (prayer), great and glorify Allah 3 times with the praise of Al-zahraa peace upon her, and bow down and say 100 times, O my Lady Fatima help me then put the right cheek on the ground and say it again than bow down and say it again than put the left cheek on the ground and say it again and than back to bow down position and say it hundred and ten times



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